TWO TREATISES:

The One,

Of *Eternal Judgment*;

OR,

The *Great Day* of GOD.

The Other,

The *MAN* of *Sin*;

OR,

The *Son* of *Perdition*;

OR,

That *Wicked* Revealed.

By *George Bishope*.

London, Printed for *R. Wilson*, 1663.

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ETERNAL JUDGMENT;
OR;
The *Great Day* of God:

WHEREIN

He will render to *every One* according to *his* Deeds.

As it is written from the *Spirit* of the *Lord*, in *His* Servant,

Geo. Bishope.

Therefore leaving the Principles of the Doctrine of Christ, let us go on unto Perfection; Not laying again the foundation of Repentance from Dead Works, and of Faith towards God; of the Doctrine of Baptisms, and of Laying on of Hands, and of the Resurrection of the Dead, and of ETERNAL JUDGMENT. And this we will do if God permit, Heb. 6. 1, 2, 3.

And as he reasoned of Righteousness, Temperance, and JUDGMENT to come, Felix *trembled, &c.* Acts 24. 25.

London, Printed for *R. Wilson,* 1663.

Eternal Judgment, &c.

THat which I am ſpeaking to, *viz.* *Eternal Judgement*, is of *great* weight, whether *it* be conſidered as to *this* World, or to *that* which is to come. *Judgment*— than which, what can be greater? —*Eternal*— it endures for *ever* and *ever*.

And unto *this* muſt [all] come— and *this* [all] muſt abide for *ever* and *ever*; whether they be *high*, or whether they be *low*; whether they be *rich*, or whether they are *poor*; [all] muſt come to abide *Eternal Judgment*.

Queſt. *What then is Eternal Judgment?*

Anſw. *Eternal Judgment* is no other in the *ſence* thereof, or *ſignification* —— than the *final* concluſion of a *Man*, to *this* ſtate, or *that*, for *ever* and *ever*.——

Now this (as I have ſaid) is a *thing* of *great* weight, whether it be conſidered as to *this* World, or *that* which is to come.

If it be conſidered as to *this* World; What is there that's *more* weighty than for a Man *here* to be concluded to an *Eternal*

ſtate? for *here* the *Judgment* begins that ſhall have *no* end.

If as to *that* which is to come, What more to be minded than that which *abides* for *ever?*

Eternal Judgment, then, is of *two* ſorts; or, it may be conſidered under a *double* head, *viz.*

Either as to *Life*, or *Death.*

As to *Life* — And ſo it is the *Eternal* Concluſion of a *Man*, in a ſtate of *happineſs*, or with *God* for *ever.*

As to *Death* — And ſo it is an *Eternal* Separation of a *Man* from *God*; or, the *Puniſhment* of a *Man* with *Everlaſting* Deſtruction from the Preſence of God, or from *God* for *ever.*

To *inſtance*, and be *particular.*

Man in his firſt eſtate was made after the *Image* of *God. So God created Man in his own Image*, (ſaith Moſes) *in the Image of God created he him; male and female created he them*, Gen. 1. 27. *And the Lord God formed Man of the duſt of the ground, and breathed into his noſtrils the Breath of life, and Man became a living Soul*, Gen. 2. 7. And this *Image* of God in which *Man* was *created*, was *Righteouſneſs* and *true Holineſs.* —*Which after God* (ſaith the Apoſtle) *is*

created

created in Righteouſneſs and true Holineſs, viz. the *New Man*, the *Man* which was at *firſt*, before the *fall*, into which Man muſt be *renewed* again ere he can enter into *Life*, into the *ſtate* in which *he* was before *he* fell; which *Death* came *over*, and is *over*, till into *this* ſtate there be a *renewing* again, which Death is over; and therefore it is called *New*, becauſe of the *Old*, which came *over* in and by the *Tranſgreſſion*, which muſt be *put off*, the *Old man* with his *deeds*; and *that* which was before the *Old*, which by reaſon of the *Old* hath lain in *Death*, muſt *riſe* again; *Man* muſt be *renewed* again into the *Image* of *God*, in which *he* was created, which was (as I have ſaid) in *Righteouſneſs* and *true Holineſs*. *This I ſay therefore* (ſaith he) *and teſtifie, that ye henceforth walk not as other Gentiles, walking in the vanity of their minds, having their underſtanding darkned, being alienated from the Life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart; who being paſt feeling, have given themſelves over unto Laſciviouſneſs, to work all Uncleanneſs with greedineſs: but ye have not ſo learned Chriſt, if ſo be that ye have heard him, and have been taught of him, as the truth is in Jeſus; That ye put off concerning the former*

converſation, the old man, which is corrupt, according to the deceitful luſts; and be [*renewed*] *in the ſpirit of your mind; And that ye* [*put on*] *the* [*New Man*] *which after God is created in Righteouſneſs and true Holineſs,* Epheſ. 4. 17, to the 25th. And, *If ye be then riſen with Chriſt, ſeek thoſe things that are above, where Chriſt ſitteth at the right hand of God. Set your Affections on things above, not on things on the Earth: for ye are dead, and your life is hid with Chriſt in God. When Chriſt who is our Life ſhall appear, then ſhall ye alſo appear with him in Glory. Mortifie therefore your Members which are upon the Earth, Fornication, Uncleanneſs, Inordinate Affection, and Concupiſcence, and Covetouſneſs which is Idolatry; for which things ſake the Wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſometime when ye lived in them: But now ye alſo* [put off] *all theſe, Anger, Wrath, Malice, Blaſphemy, filthy Communication out of your mouth. Lie not one to another, ſeeing that ye have* [*put off*] *the* [*Old man*] *with his deeds, and have put on the* [*New man*] *which is* [*renewed*] *in knowledge, after the Image of Him that created him; where there is neither Greek nor Jew, Circumciſion nor Uncircumciſion, Barbarian,*

barian, Scithian, bond nor free, but Chriſt is all, and in all. Put on therefore, as the Elect of God, holy and beloved, Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering, &c. Col. 3. 1, to the 12th. I ſay, *Man* in his *firſt eſtate* was made after the *Image of God*, which was in *Righteouſneſs* and *true Holineſs*; and here *he* proceeded from *God*, *he* was born of *God*, *he* was the *Son* of *God*: *God breathed into Man the Breath of Life, and Man became a living Soul*, as aforeſaid.

Now as the *life*, *being*, and *happineſs* of *every* thing is in the *Principle* from whence it proceeds, and of which *it* is; So *Man*, or the *Soul* of *Man* proceeding from *God*, *its* happineſs, and *being*, and *life*, is *God*, from whom *it* is; and as he is with *God*, and may be with *Him*, of whom *he* is; So is *his* Joy, *his* Peace, *his* Reſt, and *no* otherwiſe; and *this* being for *ever*, the *Soul* is in *its* Principle, as a *Line* in *its* center, in *Peace* and *Reſt*; and here it is *well*, as a *Child* in the *boſome* of *its* Father; and as a *Living* Plant in the *Root* of which *it* is. And *here* were *all* Men, as *they* ſtood in the *ſtate* of *him* who was the *firſt man*, *Adam*, *who was made a living Soul*, unfallen, and not in the *ſtate* of *Degeneration* from *God*.

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But

But *Man* not abiding in *this* ſtate with *God*, in which *he* was made, but turning from *it*, into *that* which is in the *Separation* from *God*, from hence came his *Wo* and *Miſery*: For being in the ſtate of *Separation* from *God*, he is from his *Life*, his *Reſt*, his *Peace*, his *Principle*, and ſo *Death* is over, and *Death* reigns, which is in *enmity* to God, and to *his* Life, and *all* that is of *him* who is *his* Life, which ſeeks to *deſtroy* and *root out* that which is of *God*, and to keep *it* under.

Now in *this* ſtate *every* Man is by *nature* (the *nature* which is in the *Tranſgreſſion*) *without Chriſt*, *an Alien from the Commonwealth of Iſrael*; *a ſtranger from the Covenants of Promiſe*, *having no hope*, *and without God in the World*; that is, he is from *God*, who is the *life* of his *Soul*; *Death* is got between, and hath the *dominion*, and ſo his Soul *languiſheth* and *dieth* (as to the *Life* of *God*) and lies in *Death*; being deprived of, and kept from *that* which is its *Life*, by *Death*, that's *over*; and ſo hath *no* Peace nor *Reſt* (none that is *truly* ſo) for it is *from* or *without* him who is the *root* of *his* being, and the *Center* of his *Reſt*.

And in *this* ſtate the *Son* of *God* when *he* comes, finds *all* men; *All under Death*;

A

All in the *ſtate of Wrath*; and ſo it may be ſaid, as he ſaid, *When the Son of Man cometh, ſhall he find Faith on Earth?* And again, —*he looked, and there was none to help, and he wondred that there was none to uphold; Therefore his own Arm brought Salvation unto him, and his Fury it upheld him*; and *this* he did, that *he* might *Redeem* unto *God*, and by *overcoming Death*, which was got over, bring *Immortality to light by the Goſpel:* And ſo the *firſt man, Adam, was made a living Soul*; the *laſt Adam was made a quickning Spirit*; to beget, to bring to *life* again that which was *dead*. And ſo, *As in* Adam *all die, even ſo* [*in*] Chriſt *all are made alive*; that is, *all* that are [in] Chriſt.

And this is the *ſtate* of *Regeneration*, or the *begetting* again unto God ſuch as were *degenerated* from him, and *born* of the *Devil*, in the *ſtate* of *Death*; *Children of wrath as well as others.* And this ſaid *Paul* of the *Epheſians*, who were *begotten again to a lively hope through the Reſurrection of the Dead.* —*And you hath he quickned* (ſaith he) *who were dead in Treſpaſſes and Sins, wherein in times paſt ye walked according to the courſe of this World, according to the Prince of the power of the Air, the ſpirit that now worketh in the children of Diſobedience. Among whom*

alſo

alſo we [all] had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the Children of Wrath [even as others] but God who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in ſins, hath quickned us together with Chriſt: By Grace ye are ſaved, Epheſ. 2. 1, 2, 3, 4, 5. —And, *ſuch were ſome of you* (ſaith he to the *Corinthians*, viz. *Fornicators, Idolaters, Adulterers, Effeminate, Abuſers of themſelves with Man-kind; Thieves, Covetous, Drunkards, Revilers, Extortioners) but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God*, 1 Cor. 6. 9, 10, 11. And here the *Soul* is brought to God again, into *union* with God again; unto its *Life*, its *Principle*, its *Root*, its *Center*, and comes to feel *refreſhing* again, and *quickning* again, and to enter into its *Reſt*, from which *Death* kept it, and made a *Seperation*. And ſo *there remaineth a Reſt for the People of God* (as the Apoſtle ſaid to the *Saints*) and *he* that *believes*, doth *enter* into that *Reſt*; *and he that is entred into his Reſt, he alſo hath ceaſed from his own works, as God did from his*, Heb. 4, 3, 9, 10. *He* is come to *that* from which he

he was; which whilſt he was from, he was from his *Reſt*. *He* is come to God again, from whence *he* was gone; *He* hath found his *Reſting-place*, which the other was not. — *Ariſe ye, and depart; for this is not your Reſt*, Micah 2. 10.

So *Man* coming to be joyned to *God* again, to his *Reſt*, is in *Peace*; and now it is well with him; now *he* lies down, and takes his *Reſt*, for the *Lord* ſuſtains *him*, as *David* ſaid, — *I will both lay me down in peace, and ſleep; for thou, Lord, only makeſt me dwell in ſafety*, Pſal. 4. laſt. He is in *his* Root; and *his* Root is in *him*, and he is born by the *Root*. *He* is at the *Breaſt*, the *Breaſt* of his Mother, and his Mother gives him ſuck; *Jeruſalem which is from above, which is free, the Mother of us all*, ſaith the Apoſtle, *Gal.* 4. 26. and he is *dandled* upon her knees, and born on her ſides, and ſo it is *well* with him. *Rejoyce ye with Jeruſalem, and be glad with her all ye that love her. Rejoyce with Joy, all ye that mourn for her, that ye may ſuck and be ſatisfied with the Breaſts of her Conſolations, that ye may milk out, and be delighted with the Abundance of her Glory*, Iſa. 66. 10, 11.

And here *it* comes to be *well* with *Man* for *ever*, as he abides with *God*, his *Reſt*, his

his *Peace*, his *Center*, his *Principle*, *He* of whom *he* is, and *from* whom *he* came; there is *no* night with *him* here; *no* ſorrow, *nor* tears, *nor* ſighing; for *ſorrow* and *ſighing flee away*, as he abides *here*, as he abides in the *preſence* of the *Bridegroom*, and hears his *voice*, whom his *ſoul* loveth. *Can the Children of the Bride-chamber mourn* (ſaith Chriſt) *as long as the Bridegroom is with them? but the dayes will come when the Bridegroom ſhall be taken from them, and then ſhall they faſt*, Mat. 9. 15. From *whom* had not *Man* gone away, he had never known what *faſting* was, or *ſorrow*, or *ſighing*, or *tears*, or *trouble*; but here came his *miſery*, here *hence* it ſprang, *his* ſorrow, and *his* trouble, the *cauſe* of *his* ſighing and *faſting* and *tears*, and here *it* continues; and *this* is the *Reaſon* of *it*, and the *ground* of *all*; *He* went from *Him* whom his *Soul* loved, who was the *Reſt* of *his* Soul, and the *center* of *his* being, and went to *Death*; and ſo *Death* came over *him*, to which *he* went, the which *he* choſe; ſo *his* Soul came to be laid in the *grave*, and *he* to be ſeparated from *God*. And *this* is the *ſtate* of *Man* in the *Fall*, and of his *Recovery* again to the *ſtate* in which he was *before* the *Fall*, and of *his* being joyned to the *Lord* again, as *he* was

was *before* the *Fall*; and of *his* happineſs in *it*; and the *reaſon* or *ground* of the *one* and the *other*, which is neceſſary for *Man* to underſtand, that the *eyes* of his *Underſtanding* may be *enlightned*, to ſee how it was with him before *he* fell; and how it is with *him* in the *Fall*; and how he comes to be *reſtored* again; and what that *Reſtoration* is: for till *this* be, he labours in *vain*, and lies down in *ſorrow*, and can *never* come to *God*, or be joyned to *Him* who is the *reſt* of his *Soul*, and the *length* of his *dayes*, and his *Portion* for ever. And for want of this *right Underſtanding* it is, that *Men* are *deceived*, and led along by the *Enemy* to do his *will*, till the *hour* of their Viſitation be *over*, which is in *this* World, and they come to *drop* into the *Pit*, out of which they cannot come: For whilſt they think they may go on in *Wickedneſs*, which ſeparates from *God* (*Behold the Lord's hand is not ſhortned that it cannot ſave, neither his ear heavy that it cannot hear; but your Iniquities have ſeparated between you and your God, and your Sins have hid his Face from you, that he will not hear*, Iſa. 59. 1,2.) and continue in *Wickedneſs*, which makes the *ſeparation*, and die in *wickedneſs*, which concludes it; they may yet be ſaved by

Chriſt:

Christ: And this is the Doctrine *they* have generally been taught, *viz.* That *they* shall *never* be delivered from *Sin* while they live: Then say I, *Thou* shalt *never* be saved; and my word is *truth*; For, *whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified*, Rom. 8. 31. And this is not the Unrighteous; For, *know ye not that the Unrighteous shall not inherit the Kingdom of God? be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdom of God: and such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God*, 1 Cor. 6. 9, 10, 11. as aforesaid; and he that *justifies the Ungodly*, is *he* that *sanctifies*. *Let us draw near with a true Heart, in full assurance of Faith; having our Hearts sprinkled from an Evil Conscience, and our Bodies washed with pure Water: Let us hold fast the Profession of our Faith without wavering, for he is faithful who hath promised*, Heb. 10. 22, 23. I say, whilst men think *thus*, and go on *thus*, and are perswaded *thus*, and so

are

are *deceived*; how is it poſſible that *they* can ever come to *Life?* Therefore am I moved of the *Lord* to write *thus*, to remove this *miſtake*, and to uncover this *deceit* of the *Enemy*, and his *wile*; that *Men* may come to ſee their *ſtate*, and be converted and healed: For till *Man*, who is fallen from *God*, be turned to *God*, and *joyned* to God again, it can *never* be *well* with *him*.

Now he that is joyned to the Lord, is One Spirit, 1 *Cor.*6.17. And,—*If any man hath not the Spirit of Chriſt, he is none of his*, Rom. 8.9. And, *If any man be in Chriſt, he is a new Creature. Old things* [*are*] *paſt away*; *Behold* [*all*] *things are become new*, 2 Cor. 5. 17. And, —*If ye be dead with Chriſt from the Rudiments of the World, Why, as though living in the World, are ye ſubject to Ordinances? Touch not, taſte not, handle not*; (*which* [*all*] *are to periſh with the uſing*) *after the Commandments and Doctrines of men*; *which things have indeed a ſhew of wiſdom, in Will-worſhip, and Humility, and neglecting of the Body*; *not in any Honour to the ſatisfying of the fleſh*, Col.2.20, to the end. And, —*If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right-hand of God*, Col.3.1. For, *he* that is *in* Chriſt, is as *he* is; —*Becauſe* [*as*] *he is*,

ſo [*are*] *we in this World*, 1 Joh. 4. 17. And *—He that doth Righteouſneſs* [*is*] *Righteous*, [*as*] *he is Righteous*, 1 Joh. 3. 7. And, *—Every man that hath this Hope in him, purifies himſelf*, [*as*] *he is pure*, 1 Joh. 3. 3. *Chriſt* [*in*] *you the Hope of Glory. The Myſtery hid from Ages, and from Generations*, Col. 1. 27. And, *What fellowſhip hath Righteouſneſs with Unrighteouſneſs? and what communion hath Light with Darkneſs? and what concord hath Chriſt with Belial? and what part hath he that believeth with an Infidel? and what Agreement hath the Temple of God with Idols? For ye* [are] *the Temple of the living God, as God hath ſaid; I will dwell in them, and walk in them; and I will be their God, and they ſhall be my People. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the Unclean thing, and I will receive you, and will be a Father unto you, and you ſhall be my Sons and Daughters, ſaith the Lord Almighty*, 2 Cor. 6. 14, 15, 16, 17, 18. And, *—God is Light, and in him is no Darkneſs at all. If we ſay we have fellowſhip with him, and walk in Darkneſs* (and *all* ſin is *darkneſs*) *we lie, and do not the Truth: but if we walk in the Light* [*as*] *he is in the Light, we have fellowſhip one with another;*

and

and the Blood of Jeſus Chriſt his Son cleanſeth us from [*all*] *ſin*, 1 Joh. 1. 5, 6, 7. And, *Thou art of purer eyes than to behold evil, and canſt not look on Iniquity*, Hab. 1. 13. And —*Thou art not a God that haſt pleaſure in Wickedneſs, neither ſhall Evil dwell with thee*, Pſal. 5. 4.

Therefore it is that *Chriſt Jeſus* purifies, and *makes* clean *all that* come to *God* by *him*; whom *he* is able to ſave to the *uttermoſt, ſeeing he ever liveth to make interceſſion for them*, Heb. 7. 25. And, *Huſbands love your Wives, even as Chriſt alſo loved the Church, and gave himſelf for it; that he might ſanctifie it, and cleanſe it, with the waſhing of water, by the Word; that he might preſent it to himſelf, a glorious Church, not having ſpot or wrinkle, or* [*any*] *ſuch thing; but that it ſhould be holy, and* [*without*] *blemiſh*, Epheſ. 5. 25, 26, 27. And ſo, —*Let us draw near with a true heart, in full aſſurance of Faith, having our hearts ſprinkled from an* [*evil*] *conſcience, and our bodies waſhed with pure water*, as aforeſaid, *Heb.* 10. 22. And, —*Who gave himſelf for us, that he might redeem us, from* [*all*] *iniquity, and* [*purifie*] *unto himſelf a peculiar people, zealous of good works*, Tit. 2. 14. And, —*Unto you firſt God having raiſed up his Son Jeſus, ſent him to* [*bleſs*] *you in* [*turning*] *away*

every one of you from [*his*] *iniquity*, Act. 3. laſt. And, —*She ſhall bring forth a Son, and thou ſhalt call his name Jeſus; for he ſhall ſave his people from* [*their*] *ſins*, Mat. 1.21. And,—*Unto him that loved us, and* [*waſhed*] *us from* [*our*] *ſins in* [*his*] *blood, & hath made* [*us*] *Kings, and* [*Prieſts*] *unto God and* [*his*] *Father*, Rev. 1.5, 6. And, —*Foraſmuch as ye know that ye were not* [*redeemed*] *with corruptible things, as ſilver and gold, from your* [*vain*] *converſation, received by* [*tradition*] *from your Fathers; but with the pretious Blood of Chriſt, as of a Lamb without blemiſh, and without ſpot*, 1 Pet. 1. 18, 19. And,— *He was manifeſted to* [*take*] *away* [*our*] *ſins, and* [*in*] *him is* [*no*] *ſin*, 1 Joh. 3.5. And, —*Little children theſe things I write unto you, that ye ſin* [*not*] 1 Joh. 2. 1. And, —*Whoſoever abideth* [*in*] *him, ſinneth* [*not*] *whoſoever ſinneth hath* [*not*] *ſeen him, nor known him: He that* [*committeth*] *ſin is of the devil, for the devil* [*ſinneth*] *from the beginning: For this purpoſe the Son of God was manifeſted, that he might* [*deſtroy*] *the works of the devil: Whoſoever is born of God he doth* [*not*] *commit ſin, for his ſeed remaineth in him, and he* [*cannot*] *ſin, becauſe he is born of God. In* [*this*] *the* [*children*] *of* [*God*] *are manifeſt, and the* [*children*] *of the* [*devil*] 1 Joh. 3. 6, 8, 9, 10. And

And the *reaſon* or *ground* of it is *this*; Becauſe the *wrath* of *God* is revealed from *heaven* againſt [*all*] *ungodlineſs and unrighteouſneſs of men, who hold the truth in unrighteouſneſs*, Rom. 1. 18. And, —*The Lord Jeſus ſhall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and the glory of his Power, when he ſhall come to be glorified in his Saints, and to be admired in all them that believe*, 2 Theſ. 1. 7, 8, 9, 10. —*For, our God is a conſuming fire*, Heb. 12. laſt. And, — *without are dogs, and ſorcerers, and whoremongers, and murtherers, and Idolaters, and whoſoever loveth and maketh a lie*, Rev. 22. 15. And, — *There ſhall in no wiſe enter into it*, (into the *holy City* where *God* is) [*any*] *thing that defileth, neither whatſoever worketh abomination, or maketh a lie; but they that are written in the Lambs Book of Life*, Rev. 21. 27. *But the fearful, and unbelieving, and the abominable, and murtherers, and whormongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake that burneth with fire and brimſtone, which is the ſecond death,*

verſ. 8. And, — *Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind; nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the Kingdom of God*, 1 Cor. 6. 9, 10. And, — *Whoremongers and Adulterers God will judge*, Heb. 13. 4.

Now it being *ſo*, that God is of *purer eyes* than to *behold* evil, and cannot *look* on iniquity, neither *ſhall* evil *dwell* with *him*: And ſeeing *his* nature is *ſo* pure that *no* unclean thing can be *joyned* to it, *or come* at *it*, but *he* conſumes it; for our *God* is a *conſuming fire*; and ſeeing *his* wrath is *revealed* from *Heaven* againſt *all* ungodlineſs, and *unrighteouſneſs* of *men*, who *hold* the *truth* in *unrighteouſneſs*; *for that of God which is to be known* [*is*] *made manifeſt* [*in*] *them*, (the *meaſure* of *God*, that which *ſhews* evil) And ſeeing, *Depart ye curſed, into everlaſting fire, prepared for the devil and his angels, will the King ſay to the goats on his left hand; and theſe ſhall go into everlaſting puniſhment*, Mat. 25. 31, 41, 46. And, — *I never knew ye; Depart from ye that work iniquity*, Mat. 7. 23. And, — *I know ye not whence ye are*,

depart

depart from me [*all*] *ye workers of iniquity*, Luk. 13. 27. And ſo men will be *concluded* for *ever* and *ever*. There is a *neceſſity*, that *men* come to know *that* which *purifies*, and doth *purge*, (who are in the *defilement*, in the *tranſgreſſion*) and that *they* be *purified* and *purged*, ere *they* can come to *Life*; ere *they* can come to *God*. For there is *no* medium, or *thing* between, or *ſtate*, but *they* muſt be either *ſo*, or *undone* for *ever*. And *ſo* there is a *neceſſity* that *they* come unto, and *know*, and *believe*, in *that* which *purifies*, and doth *purge*, that *ſo they* be not *undone* for *ever*. And *he* that *purifies* and doth *purge* to *bring* to God, and is *appointed* and *given* for *that* purpoſe, (the *meaſure* of *him* in *every* man) is *Chriſt Jeſus*.

Therefore hath *God* ſent him into the *world*; that the *world* through *him* might *believe*, and therefore is *he* come into the *world*, *a light into the world*, *a light to lighten the Gentiles*, *and the glory of his people Iſrael*; that *whoſoever* believeth in *him*, might not abide in *darkneſs*, but have the *Light* of *Life*; and the *Light* it is that *comes* from him, and *leads* to him, who is *Light*. *Whatſoever makes manifeſt is Light*; *that which* reproves, *that which* makes mani-

feſt is *Light* : *All things that are reproved are made manifeſt by the Light*; *for* [whatſoever] *doth make manifeſt is Light: Wherefore he ſaith,* — *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light*, Epheſ. 5. 13, 14.

To *this* men are to *take* heed; in *this they* are to *believe*; on *this they* are to *wait*; and *this they* are to *obey*, which ſhews *them* that *their* deeds are *evil*; that ſo *they* may know the *Power* of God, and *his* Arm, to *cleanſe*, to *purifie*, to *ſave*, to *redeem*, to *deliver them*; *Chriſt Jeſus the wiſdom of God*, and the *power* of *God* : The *Goſpel of Chriſt*, (the *Word*, *nigh* in the *mouth*, and in the *heart*, which *judges* evil, and *ſhews* a man what *he* ſhall do, the *righteouſneſs* which is of *Faith*, Rom. 10. 6, 7, 8.) which is the *power* of God unto *ſalvation*, (*For I am not aſhamed of the Goſpel of Chriſt*, (ſaith *Paul*) *for it is the power of God unto Salvation to every one that believeth*; *to the Jew firſt and alſo to the Greek*, Rom. 1. 16.) the *Goſpel* of *Salvation*, (*in whom ye alſo truſted after that ye heard the word of truth*, (the *word* aforeſaid [that] *is the word of faith* (ſaith he) *which we preach*, Rom. 10. 8.) *the Goſpel of your ſalvation* : *In whom alſo, after that ye believed, ye were ſealed with*

the

the holy Spirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory, Epheſ. 1. 13, 14.) the *Arm* of God to *deliver*, whom the *Lord* hath given for a *Covenant* to the *People*, a *Light* to the *Gentiles*, a *Light* to them who ſit in *darkneſs*, and in the *ſhadow* of *death*, and to guide *our* feet into the *way of Peace*. The *Light* of the *World*, (*I am the Light of the world, he that followeth me, ſhall not abide in darkneſs, but ſhall have the Light of Life*, Joh. 8.12.) *The Light of the world, which lighteth every man that cometh into the world*; *the* [true] *Light*, (*which was the* [*true*] *Light, which lighteth every man that cometh into the world*, Joh. 1.9.) *in whom was Life, and the* [*Life*] *was the* [*Light*] *of men; which ſhineth in darkneſs, and the darkneſs comprehended it not*; *who was in the world, and the world was made by him, and the world knew him not*; *who came unto his own, but his own received him not*; *but as many as received him, to them gave he power to become the Sons of God, even to them that believe in his Name*; *who were born not of blood, nor of the will of the fleſh, nor of the will of man, but of God*, verſ. 4, 5, 10, 11, 12, 13.

And

And *this* (as I have said) is *necessary* for *all* to *come* unto, to *believe* in, to *heed* and *obey*, because now is the *hour* of *every* mans *Visitation*, and *here* it is whilst they are in the *Body*, that *they* will be determined *either* to *everlasting* woe and *misery*, or *life* eternal. For in the *world* it was that *transgression* entered, and in the *world* it is that *it* must be *done* away (that which is of the *world*, and was received in the *world*) and in the *world* hath *he* appeared to do *it* away, (the *evil* of the *world*) to put away *sin* by the *sacrifice* of *himself*, (as the Apostle saith, —*But now once in the end of the world, hath he appeared, &c.* as aforesaid, Heb. 9. 26.) And, *for this purpose* (saith *John*) 1 Epist. 3d. Chap. Vers. 8. *the Son of God was manifested that he might destroy the works of the Devil, which* are in the world; for *there* the *Devil* did *his* work after *man* was *created*, and was *in* the *world*, and *there* he works; and there where *he* works, must what he works be destroyed, *viz.* in the *world* where his works are; and therefore the *Son* of God came into the *world* to destroy *his* works, and *his* works must be destroyed in the *world*, in *all* that are saved, by the *Son* of God. And this unto *ye all* is the

Word

Word of the *Lord*. So in the *World*, whilſt *they* are in the *world*, men muſt *heed*, *believe*, *come unto*, and *obey* that which is come into the *world*, and in the *world* is made manifeſt to take away the *ſins* of the *world*. (*Behold the Lamb of God, which taketh away the ſins of the world*, ſaith *John* of *Chriſt*, Joh. 1. 29.) *that* of *him* which *makes manifeſt ſin*, which comes from him, *who* is *come* to *take* away *ſin*, if ſo be *they* will be delivered from the *evil* of the *world*; or, that of *which they* have been *guilty*, in the *world*, *they* muſt be delivered ere they go out of the *world*; or, *their* ſoules will not be *ſaved* when *they* are out of the *world*: It is the *Word* of the *Lord* to *all*, as aforeſaid.

For, (as I have * elſewhere ſhewed) in the *grave* there is no *repentance*. *The grave cannot praiſe thee, death cannot celebrate thee, they that go down into the pit cannot* [*hope*] *for thy truth. The living, the living, he ſhall praiſe thee, as I do this day*; *the Father to the Children ſhall make known thy Truth*, ſaid king *Hezekiah*, Iſa. 38. 18, 19. *All* that is to be done muſt be done on *this* ſide. *Dives* when he was in *torment*,

* See a little Treatiſe of Things Indifferent, in relation unto Worſhip, &c.

torment, though he could *ſee Lazarus* in *Abraham's* boſom, yet he could not *come* to him. *Son*, ſaid *Abraham* to him, when in *hell he lift up his eyes being in torment, and ſaw Abraham afar off, and Lazarus in his boſom; and cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. Son* (ſaid he) *remember that thou in thy* [*life*] *time receivedſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulf fixed, ſo that they which would paſs from hence to you* [*cannot;*] *neither* [*can*] *they paſs to us that would come from thence. Then he ſaid, I pray thee therefore Father, that thou wouldeſt ſend him to my Fathers houſe, for I have five brethren, that he may teſtifie to them, leſt they alſo come into this place of torment. Abraham ſaith unto him, they have Moſes and the Prophets, let them hear them. And he ſaid, Nay Father Abraham, but if one went to them from the dead, they will repent. And he ſaid unto him, if they hear not Moſes and the Prophets; neither* [*will*] *they be perſwaded, though one roſe from the dead*, Luk. 16. 23, to the end.

There-

Therefore in this world is the *time* for *every* one to be delivered from the *evil* of the world, becauſe an *eternal* ſtate attends *it*, when they paſs out of *it*; and an *eternal* ſtate is that which is for *ever* and *ever*, which never ſhall have *end*. And therefore it *is* neceſſary, yea *abſolutely* neceſſary for *every* one to *come* to that, and to *heed* that, and to *obey* that which redeems out of the *world*, and *leads* to God again, from *whom*, or *his* ſtate in *whom*, man by *tranſgreſſion* fell, that ſo *he* may have *peace* with God again, and *enter* into *Reſt*; And this is ſo much the *more* of *concernment*, and of *neceſſity* to be *heeded*, becauſe *God* having ſent *his* only begotten *Son* into the *world* to *Redeem* man out of the *world* (without the *Light* of whom, *man* could never ſee *his* ſtate, nor his enemy; and without whoſe power *he* cannot be delivered) *man* is to attend *that* which the *Lord* hath *ſent* to deliver *him*. For the *Lord* is not bound to *his* Creature, but having made man upright, and *he* having ſought out *many* inventions, he might have left *him* in that ſtate, and never have ſtrove with *him*, nor have ſent *his* Son to deliver *him*; or the *Light* of him, to have *ſhewn* him where *he* is; and ſo he might have been

been *undone* for ever. But herein the *love* of *God* is commended to *us*, or, herein *God* commended his *love to us*; *that while we were yet ſinners, Chriſt died for us.* For, when *we* were yet without *ſtrength* in *due* time *Chriſt* died for the *ungodly*, ſaith the Apoſtle, *Rom.* 5. 6, 8. Yea, *For the rebellious alſo, that the Lord God may dwell among them*, Pſal. 68. 18.

Now the Lord having *ſent* his Son, and appointed *him* for *Salvation* unto the *ends* of the *Earth*, and placed a *meaſure* of him in *every* man, which ſhews *him* evil, and the *ſtate* he is in, and his *enemy* (the *ſame* is it that *delivers*; for that which *ſhews* a man how *he* is in *captivity*, is *greater* than that which holds him in *captivity*; and if the *enemy* could help it, *man* ſhould never come to *ſee* where he is, and the *captivity* in which he is *held*: So the *Light* is *power*, and *greater* than the *Powers* of darkneſs, and will deliver from *all* that it ſhews, if it be *obeyed*) I ſay, the *Lord* having done *all* this for *man*, when *man* thought not of it, much leſs *deſired* it; (for *man* cannot *deſire* that which he doth not *think*, and *man* cannot *think* where he doth not know and he cannot *know* where he doth not *ſee*) Man is ſo much the *more* to mind it *now*,

(*that*

(*that* which *ſhews*, *that which makes manifeſt*) becauſe he knows not how *long* the *Lord* may ſtrive with *him*, or wait upon him, or continue the *Light* with *him*, (*that* which ſhews him, *that* which makes manifeſt.) For, as it was in the Lord's *Free-will* and *Love* (*Of his own Will begat he us with the Word of Truth, that we ſhould be a kind of firſt-fruits of his Creatures*, Jam. 1. 18.) to put ſomething of *himſelf* into *man*, to ſhew *him* where he is (in the *Fall*) and how 'tis with *him*; and what *his* Enemy is, and *his* working; and how *he* may be delivered: So it is *much* more to continue *it*, eſpecially after *man* hath *ſo* long ſlighted and rebelled againſt *it*; againſt *that* in him which *makes* manifeſt. *Yet a little while, and the Light is with you; Walk whilſt ye have the Light, leſt darkneſs come upon you; for he that walketh in darkneſs, knoweth not whither he goeth. While ye have the Light, believe in the Light, that ye may be the Children of the Light*, ſaith Chriſt, *John* 12. 35, 36.

For how long *he* will continue the *Light* with *you*, (that which *makes manifeſt*, that which *ſhews*) *you* know not; Or, whether after this *ſtriving* of his *Spirit* with *you*; after *this* ſhining of *his* Light in *you*, to

ſhew

ſhew *you* your Way, and *your* Enemy, *He* will ſtrive *once* more, *he* will ſhine *any* more; and if *he* ſhould ſtrive *no* more; if *he* ſhould *not* ſhine into *you* any more, *ye* are *undone* for *ever*. For, if the *Long-ſuffering* of God be once at an *end* (and when *his* Spirit ceaſes to ſtrive, *his* Long-ſuffering is at an *end*; and his Spirit will not *alwayes* ſtrive with Man; *My Spirit ſhall not alwayes ſtrive with Man, for that he alſo is fleſh*, Gen. 6. 3.) there is *no* prevailing. When once the *Maſter* of the houſe is riſen up, and ſhut to the Door, and *ye* begin to ſtand without, and to *knock* at the Door, ſaying, *Lord, Lord, open unto us*; and he ſhall anſwer and ſay unto *you, I know ye not whence ye are*. Then ſhall *ye* begin to ſay, *We have eaten and drunk in thy Preſence, and Thou haſt taught in our Streets*. But *he* ſhall ſay, *I tell you I know you not, whence ye are; Depart from me all ye Workers of Iniquity. Then ſhall be weeping, and gnaſhing of teeth; when ye ſhall ſee* Abraham, Iſaac *and* Jacob, *and all the Prophets in the Kingdom of God, and you your ſelves thruſt out. And they ſhall come from the Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit down in the Kingdom of God; and behold, there are laſt which ſhall be firſt, and*

there

there be first that shall be last, saith Christ, *Luke* 13. 25, 26, 27, 28, 29, 30. If *your* Day be once *over*, if it be *spent*; if it be *done*, there is *no* fetching it *back* again, though *you* seek it *carefully* and with *tears*. *Esau* found it so, who sold *his* Birthright for a *mess* of *Pottage*; and therefore is called a *prophane* person: *Lest there be any Fornicator, or Prophane Person, as* Esau (saith the Apostle) *who for one morsel of meat sold his Birthright: for ye know how that afterward when he would have inherited the Blessing, he was rejected; for he found no place of Repentance, though he sought it carefully with tears*, Heb. 12. 16, 17.

For, the *movings* of the *Lord* are out of the *power* of *Man*, he cannot draw *one*; *they* are in *His* pleasure; *They* are as the *Wind*, and *the Wind bloweth where it listeth, and thou heareſt the sound thereof, but canst not tell from whence it comes, and whither it goes. So is Every One that is born of the Spirit*, saith Christ, *John* 3.8. So are the *Movings* of the *Spirit*; they are out of the *reach* of *Man*, he cannot fetch *one* of *them*, he cannot compel *them*; *he* knows not from *whence* they come, nor whither *they* go; only this *he* knows, *they* are with *him* when *they* shew him *evil*, and *move* against

it; and *they* go away when *Man* ceaſes following them; and when *they* may come again *he* cannot tell. *They* are no more in *his* power than the *Rain*, or the *Light*, or the *Day*, or the *Seaſons*, or the *Breath* he draws, or to give *life* to *any* thing. How *deſperate* a thing is it then for *Man* to reſiſt the *motions* of this *Spirit*, or deny *them* or *ſtifle*, or *murder*, or *quench* them; ſeeing *he* cannot bring them to *life* again; that is to ſay, *he* cannot cauſe *them* once more to *move*; for, It is the *Power* of *God* only to do *this*, and if *He* will not (and how can *He* be expected to do it, when *He* hath been *ſo* often reſiſted?) What then will become of *him*? I ſay, how can *he* expect, that when *he* hath reſiſted *One*, and followed the *Enemy* who tempted him to *evil*, (the *Temptation*, and the *very* appearance whereof the *Lord* ſhewed, and *his* Spirit reſiſted and *withſtood*, and *ſtrove* againſt) *he* ſhould move again, or *his* Spirit ſtrive again, or ſhew *him* it *any* more? ſeeing (as I have ſhewed) the *Lord* was not bound unto his creature, when he *fell*, to ſhew *him* once where he was, or *his* Enemy; much leſs can he expect when that the *Lord* hath ſhewed *him*, and after the Lord's waiting *many* years upon *him*, and being

ſtill

ſtill rejected, *he* ſhould *once* more *viſit him* with the *Light* from *Him*, that ſhews *him his* Enemy, or with the *ſtrivings* of his Spirit which reſiſteth *him*?

And if the Lord ſhould conclude *man* here, (as I have ſaid) Whither would he go? or, what would become of *him*? with what could he appear before the *Lord*, or plead with *God*, or offer unto *Him* as to *his* righteous Judgments? or ſtand before *Him*, or reaſon with *Him*, as to all *this*? Would he not, yea muſt *he* not be ſilent before his *Judge*, and lay *his* hand on *his* mouth, and confeſs to *God* that *His* Judgments are juſt? For that which hath waited on *man*, and ſought *him*, and followed after *him*, (which *man* hath refuſed; and *willingly* followed after the *Commandment*, after the *enticements* of *Sin*, the *Law* of *Sin*; the *Allurements* of the *Devil*, and his *Devices*; the *Power* of the *Prince* of the *Air* which worketh *mightily* in the *children of diſobedience*; as it was ſaid of *Iſrael* of old; and that therefore *he* was *oppreſſed*, and *broken* in Judgment; *Ephraim is oppreſſed, and broken in Judgment, becauſe he willingly walked after the Commandment*, Hoſ. 5.11.) will witneſs for God how *he* hath ſought *him*, how he hath followed after

him, how *it* hath ſtrove with *him*, and yet *man* would not; but hath turned againſt it, and *willingly* followed that which led into *Sin*, into *Evil*, and from the *Lord*. *Wherefore will ye plead with me?* (ſaid the Lord to the *Jews* in the caſe) *Ye all have tranſgreſſed againſt me, ſaith the Lord: In vain have I ſmitten your Children; they received* [*no*] *correction. Your* [*own*] *ſword hath devoured your Prophets* (that which ſhewed *them their* Iniquity) *like a deſtroying Lion* (they tore it to pieces, as it were, *that* which ſhewed them.) *O Generation, ſee ye the Word of the Lord; Have I been a Wilderneſs unto Iſrael?* (See how the Lord pleads, and how he will plead with *man* that neglects the *hour* of *his* Viſitation, and turns from and againſt *that* which ſhews him) a *Land* of *darkneſs?* (Nay, the *Lord* was *light* unto *them*, a *fruitful field*, in whoſe paths are *peace* and *pleaſure* for evermore) *Wherefore ſay* [*my*] *People, we are* [*Lords*] *We will come* [*no*] *more unto* Thee? *Jer.* 2. 29, 30, 31. And, *Why ſhould ye be ſmitten any more? Ye will revolt more and more. The* [*whole*] *head is ſick, and the* [*whole*] *heart is faint; from the ſoals of the feet even to the head, there is no ſoundneſs in it; but* [*wounds*] *and* [*bruiſes*] *and* [*putrified*] *ſores* (The *Lord* had ſmitten *them*,

but

but *they* refuſed Chaſtiſement; *his* Witneſs had reproved *them*, had wounded, had judged *them*; yet *they* would not *come* to *that* which ſmote *them*; *they* would not *return* to be guided by *that*, that ſo there might be a *healing* of *their* Error) *they have not been cloſed, neither bound up; (Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up*, Hoſ. 6. 1.) There's the *healing*, there's the *binding up*, to return to *that* which tears, *that* which ſmites; and where *this* is not, there's *wounds*, *bruiſes*, *putrified ſores*, no cloſing, (it lies open to *Judgment* and *Wrath*) No *binding up*, it is not *gathered* to *God*, to *him* that ſmites, to *him* that tears; who ſmites that *he* may heal, who tears that *he* may bind up; *they* have not been *cloſed* in their *bound up* (*they* have not *turned* unto him) *neither molliſied with Oyntments*; This were a *ſad* caſe to ſee a *man* ſo beaten, and torn, and *bruiſed* in the *outward*, to turn him from that, or to mind *him* to turn from that which would deſtroy *him*; and yet *he* will not turn, (though ſo *torn*, and *beaten*, and *bruiſed*) to *that* which *it* minds him to *turn* to, which would deliver *him*. What can a *man* ſay in ſuch a *caſe*, for ſuch a *man*? but to leave

him to deſtruction, and to ſay, *Who ſhall pitty him?* Every one would leave *ſuch* a man juſtly to periſh in *his* own gainſaying: And yet *this* is the *caſe* (if the *Eye* were open *within* to ſee, as a *man* may ſee ſuch a thing *without*) of *millions* at this day; nothing but full of *ſmitings*, of *wounds*, of *bruiſes*, of *putrified ſores*, (*wounded* over and over again; *reproved*, and yet doing the *ſame* thing from *one* ſeven years to *another*) *uncloſed*, *unbound* up; *ſmitten*, *reproved*, *judged* from the time *they* could remember, and yet *never* turned to the *Lord* to be guided by *that* of him that *tears*, that *he* may *heal*, that *ſmites*, that *he* may *bind up*. What ſhall be done to *ſuch* a People? or, What can be ſaid of *them*, or for *them*? who are *thus* from the *ſoals* of their *feet* unto the *head*, *ſmitten*, *wounded*, *putrified*; no place free, *all* in tranſgreſſion, *all* in *ſmitings* for *tranſgreſſion*, yet not *turned* from *tranſgreſſion*; *No* place free, *no* ſoundneſs in *it*, from the *ſoals* of the *feet* to the *head*; the [whole] head *ſick*, the [whole] heart *faint*? Why, read the Iſſue, *they* are fit for nothing but the *fire*, for *judgment*, to be ſwept away with the *beeſom* of *deſtruction*; And *this* day is near to many, therefore it concerns *them* to take heed, whoſe *caſe* is

as

as hath been ſaid; and the *Witneſs* of *God* anſwers to it, which *they* will do *well* to heed, and to let it ſpeak, and to follow *it* yet, ere it be *too* late; for this I ſay and teſtifie in the *Name* of the *Lord*, the *Day* is cloſing up upon *this* Generation, and *their* Night is at *hand* which *never* ſhall have *end*; for what *more* can there be than hath been, to *turn* them unto God? *beaten* all over, *bruiſed* all over; full of *ſores*, full of *reproofs*; *No* returning, *No* healing, *No* binding up; as *bad* as *before*, as *wicked* as *before*, yea *worſe*, adding *drunkenneſs* to *thirſt*, drawing *iniquity* with *Cart-ropes* of *vanity*; *Why ſhould ye be ſmitten any more? ye will revolt more and more.* And *the Revolters are profound to make ſlaughter* (killing *that* which witneſſes) *though I have been a rebuker of them all*, ſaid the Lord, Hoſ. 6. 2. *I know* Ephraim, *and* Iſrael *is not hid from me: O* Ephraim *thou committeſt whoredom, and* Iſrael *is defiled*; *They will* [*not*] *frame their doings to turn unto their God*; *for the ſpirit of whoredom is in the midſt of them, and they have not known the Lord*; *and the pride of* Iſrael *doth teſtifie to his face: therefore ſhall* Iſrael *and* Ephraim *fall in their iniquity* (the *ſoreſt* word that can be ſaid; yet ſee the conſequence of conti-

nuing in *ſuch* a ſtate as *this*) Judah *alſo ſhall fall with them. They ſhall go with their flocks and with their herds to ſeek the Lord, but they ſhall not find him*, (mind ye all who are in ſuch a *ſtate* as aforeſaid, and turn to *him* that *ſmites ye*, ere it be too late, for time is ſhort) *He hath withdrawn himſelf from them*, (and what more hard?) *they have dealt treacherouſly againſt the Lord; for they have begotten ſtrange children*, (children of the *degenerate* plant, that which turns from the Lord) *now ſhall a Month devour them.* (The deſtruction of ſuch will come *ſuddenly.*) *Blow ye the Cornet in* Gibeah, *and the Trumpet in* Ramah, *cry aloud at* Bethaven, *after thee, O* Benjamin! Ephraim *ſhall be deſolate in the day of rebuke* (when the *Lord* comes to *Judgement*; when *that* which judgeth in *them* (the *day* of *their* viſitation) hath an *end*) and the *Judgment* comes which ſhall *never* have end; then ſhall *they* be deſolate, *ſuch* as are *here*, in the *day* of *rebuke*, when the *Lord* ſhall reprove *them*, and ſet *their* ſins in order before *them*. Remember *this* all *ye* that forget *God*, leſt *he* tear *you* in pieces, and there be *none* to deliver you.) *Among the Tribes of* Iſrael *have I made known what ſhall ſurely be*, (ſo the *Lord* left *them* not without *warning*, without

out a *Prophet*, as he hath not theſe at this day) and what he hath ſaid ſhall *ſurely* come to paſs; his word ſhall be fulfilled, *this* Generation ſhall ſee it, *Iſrael* ſhall know it; this is the word of the *Lord*. *The Princes of Judah were like to them that remove the bound* (put by that *which* witneſſed, that *which* limited their wild courſes, that which reproved *them*) *therefore I will pour out my wrath upon them like water* (ſee what follows the *continual* putting by *that* which bounds, that which reproves; and ſeeking to remove it, that there may be *no* reprover, that *all* things may be at *eaſe*, commit iniquity without *controle*; for theſe things *this* ſignified, and it is ſo) *Ephraim is oppreſſed and broken in judgement*, (this is the iſſue) *becauſe he* [willingly] *walked after the commandment*, as aforeſaid (here's the Ground) *therefore will I be unto Ephraim as a Moth, and to the houſe of Judah as rottenneſs*; (here's the Judgement) *When Ephraim ſaw his ſickneſs, and Judah ſaw his wound, then went Ephraim to the Aſſyrian* (ſtill from the *Lord*, though he made him to ſee his condition; *ſomething* opened his eyes, and he could not withſtand it, yet he went from that to another for help, to the *Aſſyrian*, to that which was the *cauſe* of his

his wound) *and sent to King Jareb, yet could he not help you, nor cure you of your wound*; (to another than to that which witnessed in them, which could not help them; Here's a lively Character of men in this state: And what's the reason that *that* unto which they *went* could not *cure*, could not *help* them? because it was another than that which *smote* them; and that which *smote* them, that they might *turn* unto *it*, kept it open, that they might *turn* unto *him*) *For I will be unto Ephraim a as Lion*, (how can he be *cured* then? and the Lord's *mercy* it is that it is so, that the *wound* is kept *open*; that there is *that* still *that tears*, that *pulls* to *pieces*, that *judges*, that *smites*, that *reproves*, how *tart* soever) *even as a young Lion to the house of Judah.* (It were better to hear, than that the Lord should be put to this; *I will melt them and try them*; *for how shall I do*, (*saith the Lord*, Jer. 9. 7.) *for the Daughter of my People*) *I, even I, will tear, and go away*; (this will be heavy when these things are, and the Lord shall hide his face) *I will take away, and none shall rescue him*; *I will go and return unto my place, till they acknowledge their offence*; (see the *end*, and blessed are all they who heed *it*, that which witnesses in them,

them, that which *ſmites*, that which *wounds*, that which *tears*, that from whoſe judgement none can *reſcue*; that which *reproves*) *and ſeek my face*. This is the end of the Lord in all, to do man good, and to turn him to him. *For he doth not afflict willingly, nor grive the children of men; but though he cauſe grief, yet he will return again, according to the multitude of his compaſſions*; to them which turn unto him, to that which *ſmites* them; which is his *end* in *ſmiting* them, that they may *turn*; and if they would *turn* with leſs, leſs ſhould ſerve; but becauſe they do not *turn* with leſs, they have more, that they may *turn*; and this is *mercy*, and the *end* is ſtill to *turn* them. For, *as I live, ſaith the Lord, I deſire not the death of a ſinner, but rather that he may turn and live*: (He ſmites that they may *turn*, he goes away that they may *ſeek* him.) *In their affliction they will ſeek me early*, (here's the *end* of *all*) *Hoſ.* 5. 2, to the end. And, *Hear ye this, O Prieſts, and hearken ye houſe of Iſrael, and give ye ear, O houſe of the King, for Judgment is towards you; becauſe ye have been a ſnare on Mizpah, and a net ſpread upon Tabor*, Verſ. 1. *Your Country is deſolate, your Citis are burnt with fire, your Land ſtrangers devoure it in your preſence*; (ſee what

what it is to ſuffer the *enemy* to *devoure*, to *carry* away into *Captivity*, to do his *deeds*, whilſt your *eyes* are open, and you ſee it is the enemy: That which ſhines in you, which is of the *Lord*, hath ſhewed it to you; yet whilſt ye *ſee* it, you *ſuffer* it; *ſtrangers*, *enemies* to your ſoul, the *luſts* of the wicked one, to devour *your* Land, that in you which is not of this world, in *your* preſence, whilſt ye know it is *ſo*, and the Lord ſhews ye *it*, *viz.* that of *him*, that ſhines in you, to ſhew you.) *As overthrown*, (ſaith he) *by ſtrangers, and the daughter of Sion*; (that which is not of this world, that which ſhews you theſe things) *is left as a Cottage in a Vineyard*, (*deſolate and forſaken*, and *none* dwelling *therein*) *as a Lodge in a Garden of Cucumbers*, *as a beſieged City*; (ſet about on every hand with that which moves againſt it) *Except the Lord of Hoſts* (ſaith he again) *had left unto us a very ſmall remnant, we ſhould have been as Sodom, and we ſhould have been as Gomorrah*, (Iſa. 1. 5, 6, 7, 8, 9.) were it not for the *Seeds* ſake. Except the *Lord* of *Sabbaths* (ſaith the Apoſtle of what the Prophet had ſaid, *Rom.* 9. 29.) *had left us a ſeed, we had been as Sodom, and been made like unto Gomorrah.*

So

So it is for the *Seeds* ſake, the *born* of *God*, which *ſinneth* not, that is in the *world*, by which the *world* was *made*, which *upholds* the *world*, unto which the *Lord* hath regard, that *men* are not as *Sodom*, and like to *Gomorrah*; that a *ſudden deſtruction* ſweep *them* not away, & *they* ceaſe to be on the *face* of the *Earth*; for the *indignation* of the *Lord* would ſweep them away into *deſtruction*, but *this is* that which *makes* the *attonement*, which *bears* the *iniquity*, which *ſtops* the *wrath*, which *calls* on man to *heed*, to *mind*, to *hear*, to *obey* ere time be *no* more, and the *Lords* anger ceaſe in *their* deſtruction. And this *Seed* is *Chriſt*, he that *ſtops* the wrath, he that *bears* the *iniquity*, he that maketh *peace*, is he (the *Light* of him *in* every one) that *ſhews* the *evil*, which *cauſeth* the *wrath*, and is near to *deliver*. If man will not heed *this*, he is left *without* excuſe. For, what *more* can be ſaid? what *more* can be done? than that a *meaſure* of *him* is in *every* man, that *thus* calls upon *every* man, that ſeeks *every* man, that *thus* ſtrives with *every* man, that *thus* waits to be gracious; he that will not hear this, what will he hear? he that turns not at the *ſmitings* of this, at the *reproofs* of this; the *reproofs* of *wiſdom*, which is the *way* of

Life

Life (I am the Way, the Truth, and the Life, ſaith Chriſt) what will *he* turn at? *He* that is not touched at *this*, what will move *him*? *He* that is not converted by *this*, what will ſave *him*? A *greater* than *this* cannot be; a *greater than Solomon is here*; *A greater* than *John Baptiſt*, who *of all them that are born of women, was the greateſt: There hath not riſen a greater than John Baptiſt, among them that are born of women*, ſaith Chriſt of *John*, Mat. 11. 11. *I indeed baptize you with water, unto repentance; but he that cometh after me is* [*mightier*] *than I, whoſe ſhoes latchet I am not worthy to bear; he ſhall baptize you with the Holy Ghoſt, and with fire; whoſe fan is in his hand, and he will throughly purge his floor, and gather his wheat into his Garner, and burn up the chaffe with unquenchable fire*, ſaith *John* of *Chriſt*, Mat. 3. 11, 12. *He* that hath *born* the *wrath*, that *knows* the *wrath*, that will *execute* the *wrath*, calls; If a man will not *come* at *this* Voice, *whoſe* Voice will he *come* at? So mind *your* ſtate *every* one, and ſee where *ye* are, and what *ye* do (heed in that which ſhews *you*) ere it be *too late*. For *this* word *will ſtand*, the *word* of *him* that ſpeaketh from *heaven*, It *will* judge ye *for ever*, and *execute*

eternal

eternal judgement upon you, who in *your* day, whilſt it calls upon *you*, whilſt it ſtrives with *you*, heed not *its* judgement. It is the word of the *Lord* to *you*, whether *you* will *hear*, or whether *you* will *forbear*.

So mind *your* ſtate *every one*, and conſider, for this is that which will make *your* bruiſe incurable, and *your* wound grievous, and leave *you* without excuſe, *viz.* that *ye* knew *ye* ſhould not do *ſo* and *ſo*, and yet *ye* did *ſo* and *ſo*, and *ſo* have rejected the *counſel* of *God* againſt *your* ſelves, as the *Phariſees* and *Lawyers* did, who were not *Baptized* of *John*, as ſaid Chriſt; And yet the *Phariſees* and *Lawyers* little thought that *they* did ſo, when *they* were not *baptized* of *him*: But it was *ſo*, and the *People* that heard *him*, and the *Publicans* who were baptized of *him*, juſtified *God*, who ſent *John* to *baptize*, and yet *there* was *no* Scripture for *John* to *baptize*. Therefore the *Prieſts* and *Levites* which came from *Jeruſalem*, whom the *Jews* ſent to ask him, ſaid, *Who art thou? And he confeſſed and denied not, but confeſſed, I am not the Chriſt. And they asked him, What then? Art thou Elias? and he ſaith, I am not. Art thou that Prophet? and he anſwered, No. Then ſaid they unto him, Who art thou, that we may give an*

anſwer,

anſwer to them to them that ſent us? What ſayeſt thou of thy ſelf? He ſaid, I am the Voice of one crying in the wilderneſs, Make ſtrait the way of the Lord, as ſaid the Prophet Eſaias. And they which were ſent, were of the Phariſees. And they asked and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that Prophet? John anſwered them ſaying, I baptize with water, but there ſtandeth one among you, whom ye know not; He it is, who coming after me, is preferred before me; whoſe ſhoe-latchet I am not worthy to unlooſe. And, *——That he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.* And *John bare record ſaying, I ſaw the Spirit deſcending from heaven like a dove, and it abode upon him, and I knew him not; but he that ſent me to baptize with water, the ſame ſaid unto me; Upon whom thou ſhalt ſee the Spirit deſcending, and remaining on him; the ſame is he which baptizeth with the Holy Ghoſt; and I ſaw and bare record, that this is the Son of God.* And, *Looking on Jeſus, as he walked, he ſaid, Behold the Lamb of God,* Joh. 1. 19, ——28, 31, 32, 33, 36.

Now if the *Phariſees* and *Lawyers* are ſaid to *reject* the *Counſel* of *God* againſt *them-*

themſelves, becauſe they were not *baptized* of *John*; who came to *prepare* the *way* before him, as *you* have heard that it's *ſo*; and *yet* the *Phariſees* could get no other ſatisfaction of *John*, than that he was the *Voice of one crying in the wilderneſs, Make ſtreight the way of the Lord, as ſaid the Prophet Iſaias*; and that *he* might be made *manifeſt* to *Iſrael*, therefore came I baptizing with *water*, and *he* that ſent me to *baptize* with *water*, the ſame ſaid unto me; Upon whom thou ſhalt ſee the *Spirit* deſcending, & remaining on *him*, the ſame is *he* which baptizeth with the *Holy Ghoſt*; which were things as *without*, according to the *ſtate* of *them* in that day; where the things were *without*, to lead to that which was *within*, *Chriſt Jeſus*, the *true* Prophet; which *Moſes* ſaid the *Lord* would raiſe up to *them* of their Brethren, like unto him, whom they ſhould hear in *all* things; the *Seed* which was come, till the *coming* of which, the *Law* within, (the *fear* in the inward parts, the *Second Covenant*) the *Law* without, was *added* (or put, which was not in the *beginning*, for the *fear* was then within) becauſe of *tranſgreſſion*; which had come *over* or blotted it *out*, therefore that *without*, or to the *outward* man, in ſomething

like it, or that was *visible*, was added, to lead to that *within*) were not *fully* finished. I say, if the *Pharisees* and *Lawyers* because of this, were said to *reject* the *counsel* of *God* against themselves; which was *ordered* of the *Lord*, or foreappointed to lead unto *him*; which they not heeding, though they sent to ask, are said by *him* to *reject* who was *come*; and yet they were but things *without* (as hath been said) *to lead or point to that within*, (*for the Law was our School-master* (saith *Paul*) *to bring us unto Christ*; *that we might be justified by faith*, Gal. 3. 24.) How much *more* may *they* be said to *reject* the *counsel* of *God* against *themselves*, who hear not *him* who *speaks* from *heaven*; the *Word nigh*, in the *mouth*, and in the *heart*, that which witnesseth to *God*, as the *Scripture* speaketh, and hath been Instanced? *If the Word spoken by Angels was stedfast, and every transgression, and disobedience received a just recompence of reward*; *how shall we escape* (saith the Apostle) *if we neglect so great Salvation, which at the first began to be spoken by our Lord*; *and was confirmed unto us by them that heard him?* Heb. 2. 2, 3. And *John* was of the *Earth*. *He that cometh from above* (saith *he*) *is above all*; *He that is of the Earth is earthly*,

earthly, and ſpeaketh of the Earth; he that cometh from Heaven is above all; and what he hath ſeen and heard, that he teſtifies, and [*no*] *man receiveth his Teſtimony; he that hath received his Teſtimony* (and his *Teſtimony* is *within*, that which witneſſeth) *hath ſet to his ſeal, that God is true. For him whom God ſent*, (who ſpeaketh within, the *Word nigh* in the *mouth*, and in the *heart*; the *righteouſneſs* which is of *Faith*, which ſheweth evil, which is *come* to redeem; who ſaves his *People* from their *ſins*; who ſhews *them* ſin and judgeth it, reproves and makes manifeſt *all* that is *evil*, and delivers from it; the ſame is it which ſhews *that* which is good, and leads unto *it*, unto *God*; who is come to *deliver*, who is *able* to ſave to the *uttermoſt all that come to God by him*; who is the *Son* of *God*, the *Saviour* of the *World*; the *Ordinance of God* to *Salvation*, the *Power* of *God* to *Salvation*, the *Goſpel* of *God*, the *Power* of *God*, and the *Wiſdom* of *God*; the *Amen*, the *Firſt-begotten* from the *dead*, the *true* and *faithful* Witneſs, the *Alpha* and *Omega*, the *Beginning* and the *Ending*, the *Firſt* and the *Laſt*, who *was*, and who *is*, and who *is* to *come*, the *Lord God Almighty*) *ſpeaketh the words of God*; *for God giveth not the Spirit*

by meaſure unto him. The Father loveth the Son (ſaith he) *and hath given* [*all*] *things into his hand; he that believeth on the Son hath everlaſting life; and he that believeth not the Son, ſhall* [*not*] *ſee life, but the* [*wrath*] *of God* [*abideth*] *on him*, Joh. 3. 31, to the end.

So ſee your ſtate *all* people, who refuſe him who ſpeaketh from *heaven*, that which witneſſeth in you, which *ſhews* you, which *reproves* you, which *judges* you; you ſhall [not] ſee Life (if you continue here, if in this ſtate your day be *cloſed* upon you, if you never come to, nor believe in that which witneſſeth; if you believe not on the *Son*) you have not *everlaſting* Life, but the *wrath* of *God* abideth on you. It is a *true* word (what ever you may think) and abideth for *ever*. For *Except ye believe* (ſaid he to the *Phariſees*) *that I am he, ye ſhall die in your ſins*, Joh. 8. 24. And, *this is he that came by Water and Blood, even Jeſus Chriſt; not by Water onely, but by Water and Blood; and it is the Spirit that beareth witneſs, becauſe the Spirit is Truth. For, there are Three that bear record in Heaven, the Father, the* [*Word*] *and the Holy Ghoſt, and theſe Three are One; and there are Three that bear witneſs in Earth; the Spirit, the Water,*

Water, and the Blood; and these Three agree in One. If we receive the witness of man, the Witness of God is greater; for this is the witness of God, which he hath testified of his Son; He that believeth on the Son of God, hath the witnesse in himself, (the *Son* is in him, in whom he believes; who is the *witness* whom he feels, and knows *living* in him; and so *he* is sure, and so *he* is certain. *Now we believe not because of thy saying; for we have heard him our selves, and know that this is indeed* [*the*] *Christ, the Saviour of the World*; which was not as to *without*; for so they knew him not, nor did she (the woman of *Samaria*) but, *come, see a man* (saith she) which told *me all things that ever I did*; *Is not this the Christ?* Joh. 4. 29, 42. He that shewed her, and them, *all* that she & they ever did; coming to *this*, believing in *this*, the *Christ*, living [*in*] them, was that which made *them*, and *her* to confess; this was the *Witness*, and this *Witness* was [*in*] her and them; *Christ* [*in*] *you, the hope of glory*; *the mystery hid from ages and generations, but now made manifest to his Saints*; *to whom God would make known, what is the riches of the glory of this mystery among the Gentiles*; *which is Christ* [*in*] *you the hope of glory, whom we preach*

ſaith the *Apoſtle*, Col. 1. 26, 27, 28.) *he that believeth not God, hath made him a liar; becauſe he believeth not the record that God gave of his Son.* (And *he* that believeth not in this that witneſſeth, that it is *Chriſt*, that in it is *eternal* Life, and ſo comes not to *it*, cannot be ſaid to have the *Witneſs* in himſelf; for he believes it not, and ſo cannot be ſaid to have that, or to enjoy it, or that it is his, which he doth not *believe*, that he doth not *receive*) *And this is the Record that God hath given us, eternal Life; and this Life is* [*in*] *his Son. He that hath the Son* (hath that which *witneſſeth*, that is, believes in *it*, receives *it*, obeyes *it*, likes to retain *it*; which they did not of whom *Paul* ſpeaketh, *Rom.* 1. 28. and ſo were given over to a *reprobate* mind, to do *thoſe* things which are not *convenient*; and *even* (ſaith he) *as they liked not to retain God in their knowledge*; *God gave them over to a reprobate mind, &c.* as aforeſaid) *hath Life*; (it's in him, *he* hath received *it*, believed in *it*; it is *his* witneſs; *Life* is *his* witneſs, the *Son* is *his* witneſs; *This is the record God hath given us, eternal Life, and this Life is in his Son*; *Life's* the *Witneſs*, the *Son* is the *Witneſs*, that *God* hath given *us eternal Life, and this Life is in his Son*;

Son; he that feels the *Son* feels *Life*, and he that feels *Life* feels the *Son*; and this is the *Record* that *God* hath given to *us* eternal *Life*; Chriſt the *Life*, is the *Record*, the *Book* of *Life*. *And another Book was opened, which is the Book of Life*, Rev. 20.12. And *in thy Book all my members were written*, Pſal. 139. 16. This witneſſeth to *them* that have *it*, that believe *it*, that receive *it*; for *ſuch* onely may be ſaid to have *it*, and *no* others; not *they* that refuſe *it*, not they that reject *it*, not they that believe not in *it*, not they that diſobey *it*, not they who do not retain *it*, though *it* ſhines in *all*, though it witneſſeth in *all*; the *Light ſhineth in darkneſs, but the darkneſs comprehended it not*; And *he came unto his own, but his own received him not; but as many as received him, to them gave he power to be called the Sons of God, even to as many as believe in his Name; which were born not of Blood, nor of the will of the Fleſh, nor of the will of Man, but of God*; as aforeſaid) *and he that hath not the Son of God hath not Life*, Joh. 1.6, to the 15. And this is the *Word* of *Truth*.

So (as I have ſaid) people *all* ſee *your* ſtate, who are *here*, who refuſe him, who *ſpeaketh* from *heaven*, the *Son* of *God*, him

ſaith the *Apoſtle*, Col. 1. 26, 27, 28.) *he that believeth not God, hath made him a liar; becauſe he believeth not the record that God gave of his Son.* (And *he* that believeth not in this that witneſſeth, that it is *Chriſt*, that in it is *eternal* Life, and ſo comes not to *it*, cannot be ſaid to have the *Witneſs* in himſelf; for he believes it not, and ſo cannot be ſaid to have that, or to enjoy it, or that it is his, which he doth not *believe*, that he doth not *receive*) *And this is the Record that God hath given us, eternal Life; and this Life is* [*in*] *his Son. He that hath the Son* (hath that which *witneſſeth*, that is, believes in *it*, receives *it*, obeyes *it*, likes to retain *it*; which they did not of whom *Paul* ſpeaketh, *Rom.* 1. 28. and ſo were given over to a *reprobate* mind, to do *thoſe* things which are not *convenient*; and *even* (ſaith he) *as they liked not to retain God in their knowledge; God gave them over to a reprobate mind, &c.* as aforeſaid) *hath Life*; (it's in him, *he* hath received *it*, believed in *it*; it is *his* witneſs; *Life* is *his* witneſs, the *Son* is *his* witneſs; *This is the record God hath given us, eternal Life, and this Life is in his Son*; *Life's* the *Witneſs*, the *Son* is the *Witneſs*, that *God* hath given *us eternal Life, and this Life is in his Son*;

Son; he that feels the *Son* feels *Life*, and he that feels *Life* feels the *Son*; and this is the *Record* that *God* hath given to *us* eternal *Life*; Chriſt the *Life*, is the *Record*, the *Book* of *Life*. *And another Book was opened, which is the Book of Life*, Rev. 20.12. And *in thy Book all my members were written*, Pſal. 139. 16. This witneſſeth to *them* that have *it*, that believe *it*, that receive *it*; for *ſuch* onely may be ſaid to have *it*, and *no* others; not *they* that refuſe *it*, not they that reject *it*, not they that believe not in *it*, not they that diſobey *it*, not they who do not retain *it*, though *it* ſhines in *all*, though it witneſſeth in *all*; the *Light ſhineth in darkneſs, but the darkneſs comprehended it not*; And *he came unto his own, but his own received him not; but as many as received him, to them gave he power to be called the Sons of God, even to as many as believe in his Name; which were born not of Blood, nor of the will of the Fleſh, nor of the will of Man, but of God*; as aforeſaid) *and he that hath not the Son of God hath not Life*, Joh. 1.6, to the 15. And this is the *Word* of *Truth*.

So (as I have ſaid) people *all* ſee *your* ſtate, who are *here*, who refuſe him, who *ſpeaketh* from *heaven*, the *Son* of *God*, him

whom *God* hath ſent, who *ſpeaketh* the *words* of *God*, unto whom *God* hath not given the *Spirit* by meaſure; that which witneſſeth the *meaſure* of *him* in *every* one, the fulneſs of *him* which filleth *all* [in] *all*, that which ſhews *ye* evil, which ye know is in *you*, and that *it* hath been in *you* ever ſince *you* could remember, and that *you* ſhould have heeded it, and that it would have been good for *you* ſo to have done; and that *you* ſhould ſo have done, and that it is of *God*; for you refuſe the *Son* of *God*, and reject the *Counſel* of *God* againſt *your* ſelves, much *more* than did the *Lawyers* and *Phariſees* in not being *baptized* of *John*, (as hath been ſaid) for that was *outward*, and *he was* of the *Earth*; but this is *inward* in *you*, which the *outward* ſignified, and is fulfilled in the *inward*; this is from *Heaven*; The *ſecond man*, *the Lord from Heaven*. *The firſt man is of the Earth earthy, the ſecond man is the Lord from Heaven*, 1 Cor. 15. 47. And *this* will be hard for you in the *Day* of *Account*.

For *that* which witneſſeth in *you*, will *judge* you. It's your *Judge* that *Witneſſeth*, and *the Judge is at the door*; near indeed, when it is *he* that *witneſſeth*. So ſtand in *fear* and dread *all*, and take heed what you

do,

do, and how ye *refuſe* him, and how ye *diſobey* him; ſeeing he that *witneſſeth* in you is he that will *judge* you; *There is* [*One*] *Law-giver*, (he that gives the *Law* judgeth) *who is able to ſave and to deſtroy*, Jam. 4. 12. And, —*Ye are come to God, the Judge of all*, Heb. 12. 23. Who were come to *that* which *witneſſed*; And, —*The Father hath committed* [*all*] *Judgement unto the Son, that all men ſhould honour the Son, as they honour the Father. He that honoureth not the Son, honoureth not the Father that hath ſent him*, Joh. 5. 22, 23. And, —*He hath appointed a day, in the which he will Judge the World in Righteouſneſs, by* [*that*] *Man which he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead*, Act. 17. 31. And, —*I charge thee therefore before God and the Lord Jeſus Chriſt, who ſhall Judge the quick and the dead at his appearing, and his Kingdom*, 2 Tim. 4. 1. And, —*Who ſhall give account to him that is* [*ready*] *to judge the quick and the dead*, 1 Pet. 4. 5. And, —*Their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing or excuſing one another, in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my Goſpel*, Rom. 2. 15, 16.

So

So it concerns ye to look to it, for he that ſheweth *you* the ſecrets of your hearts, knows the ſecrets of your hearts; and *he* that knows the ſecrets of your hearts is *he* by whom the *Lord* will *Judge* the ſecrets of your hearts; and this is *near* you. Triſle not away then your precious *time* any longer, refuſe not him that ſpeaks from heaven; be not as the *deaf Adder, that refuſeth to hear the voice of the Charmer, charm he never ſo wiſely.* Hear that *which* witneſſeth, *believe* in it, *obey* it, it is the *way* to *Life*; Why will ye *dye?* why will ye *periſh?* why will ye *miſcarry*, when that is ſo near you (as is that *which* witneſſeth) that can ſave *you*, that would ſave *you*; that ſeeks to gather you, in which is *Salvation*; and *no* other, *Chriſt Jeſus?* Who *woos* ye, who *intreats* you, who *waits* upon you, who *bears* you, and *with* you, who watches over you, ſo that no evil can approach ſo *near* as to hurt *you*, but he is *nearer* to ſhew it you, to deliver you from the *evil* he ſhews; who ſhews the very appearance of *evil*. The *Grace of God (by which we are ſaved; by grace ye are ſaved) which bringeth Salvation, hath appeared unto all men*; who is *more* watchful to preſerve *you*, than the *enemy* is to deſtroy *you*; the *Watch-man of Iſrael*,

Iſrael, who neither ſlumbreth nor ſleepeth. So that *ye* can *never* be ſurprized; *ye* can *never* be Undone; *ye* can *never* be hurt as *ye* watch to, as *ye* abide with *him*. Salvation is in *you*, is near *you*, as near *you* as *your* mouth, as *your* heart. It's [in] *your* mouth, [in] *your* heart; that's the *word* of *Faith which we preach*, (ſaith *Paul*, as aforeſaid) *Chriſt Jeſus, the Word. There are Three that bear witneſs in heaven, the Father, the* [*Word*] *and the Holy Ghoſt; and theſe Three are One. The Word of God*, Rev. 19. 13. *which endureth for ever*, 1 Pet. 1. 25. *and this* (ſaith *he*) *is the Word which by the Goſpel is preached unto you*, verſ. the ſame; *which is* [*quick*] *and* [*powerful*] *and* [*ſharper*] *than any two-edged ſword*; [*piercing*] *even to the* [*dividing*] *aſunder of* [*ſoul*] *and* [*ſpirit*] *and of the* [*joynts*] *and* [*marrow*] *and is a* [*diſcerner*] *of the* [*thoughts*] *and the* [*intents*] *of the heart. Neither is there* [*any*] *creature that is* [*not*] *manifeſt in* [*his*] *ſight; but* [*all*] *things are* [*naked*] *and* [*opened*] *unto the* [*eyes*] *of* [*him*] *with* [*whom*] *we have to do.* This is the *Word* of God, which the Apoſtle preached, *Heb.* 4. 12, 13. and *which* they all ſpake of, and directed unto, as the *end* of the *Law* (that which was given without) for *Righ-*

Righteouſneſs; that all men might come to the *Righteouſneſs* which is of *Faith*, which ſpeaketh on this *wiſe*; (ſaith *Paul*) *Say not in thine heart, Who ſhall aſcend into Heaven? (that is, to bring Chriſt down from above) Or, who ſhall deſcend into the Deep? (that is, to bring up Chriſt again from the dead) but what ſaith it? The* [*Word*] *is nigh thee, even* [*in thy*] *mouth*; *and* [*in thy*] *heart*; *that is, the Word of Faith which we preach*, Rom. 10.6,7,8.

So people *all*, Salvation is near *you*, as near *you* (as I have ſaid) as *your* heart, and *your* mouth; it is in *your* mouth, it is in *your* heart, the *word* of *Faith*, which *witneſſeth* in *you*, and ſpeaks in *you* for God, and againſt *all* evil. This is the *Son* of *God*, *Chriſt Jeſus*, the *Saviour* of the *World*; *you* need not go *far* to look *him*; Or, to ſay in *your* hearts, where ſhall we *find* him? Who ſhall go up into *Heaven*, for us, to bring him down from *above*? Or, who ſhall deſcend into the *Deep*, to bring him up again from the *dead*? He is *near* you, he is *in* you, he *calls* upon you, and he *hath* called, as oft, and as *long* as there is and hath been a reproving you for *evil*, a ſhewing you of *evil*, and what ye ſhould *do*. This is the *voice* of the *Son* of *God*; and he muſt be

be *near* when his *voice* is heard; and his *Voice* you *hear* (that which *reproves*, which is *Judge* of *all*, which is above *all*, that's greater than *all*, that which reproves gives *Law* to *all*; *Chriſt Jeſus*, *Shiloh*, the *One Law-giver*) and his *Light* you ſee, (that which makes *manifeſt*; for, *whatſoever makes manifeſt is Light*) *and you know it is ſo*; (as I have ſaid) and that you ſhould *hear* it, and obey it, and when *you* ſpeak of *it* in *any* ſence, or feeling, you will ſay (I have heard many ſay) *We ſhould do ſo*; that is to ſay, according unto *it*; and *God forgive us*, (upon *ſence* of *Judgement*, when ye have done the *Contrary*) and *this* ariſes from *that which* judgeth *you* for the *evil* when it is done, which ſhewed the *evil*; and *it* ſhewed ye the *evil* that *ye* might be delivered from *it*.

And now people, what would *ye* have *more?* what can *ye* have *more?* Or, what *more* plain can be ſpoken to you? Or, what is *more* plain? Its as *near* you as your heart, as *your* breath, as *your* life; *in him we live, move, and have our being*, Acts, 17. 18. And *we are alſo his Off-ſpring, who is the head of every man, the head of the Church*, which is *his* Body, *the fulneſs of him that filleth all in all*; the *head* of *Principalities*, and

and *Powers*; the *First-born* of every Creature, the *First-begotten* from the *dead*; the *Heir* of *all things*; by whom he also *made* the *Worlds*, and without whom, was not *any* thing made that *was* made; upholding *all* things by the *Word* of his *Power*; who is the *brightness* of the *Fathers* Glory, and the *express* Image of *his* Person; who when he had by *himself* purged our *sins*, sat down on the *right hand* of the *Majesty* on high, *Heb.* 1. 2, 3.

This is *our* High Priest, this is *our* Saviour Jesus, who saveth *us* from *wrath to come*, who *standeth* at the *door* and *knocks*; who so *stands* (and hath *stood* long) at *yours*. *Behold I stand at the door & knock*, (saith he) *If any man hear my Voice, and open the door, I will come in to him, and will sup with him, and he with me*, Rev. 3. 20. As often as ye have heard that *in* you, which *shews* you, which *reproves* you, which *strives* with you; so often hath he stood at your door and *knockt*; as often as you have heard that which *reproves* you, and tells you what ye should do, so oft have ye heard his *knock*: As often as you have been *sensible* of *that* in you, which hath shewn you *evil*, the *appearance* of it, and *what* you should *do*, the thoughts and intents of your *hearts*; so often have you

seen

ſeen him, who *ſtands* at the *Door* and *knocks*, though ye have not *known* him, though you have not *let him in*; though you have let him *ſtand* without, and his head to be filled with *dew*, and *his* locks with the *drops* of the *night*; whilſt ye have been taking your *fill* of *pleaſure*, with other *Lovers*. It is your *Beloved* (that which ſhould be your *beloved*, that which is the *beloved* of your ſoul that *lies* in *death*, though *death* being over, you *have* other *lovers*, which are in *death*, which the *whoriſh* woman goes *after*; that in you which is *adulterated* from *God*; whoſe houſe is *the way to hell, going down to the chambers of death*, Prov. 7. 27.) that *knocketh*, why do *ye* not open unto *him*? why do ye not let him *in*? who is come to *ſave* you, who is come to *redeem* you from the *ſtrange woman, from the ſtranger which flattereth with her words*, Prov. 7. 5. How can ye withſtand him any longer? How can ye keep him out; who ſtood *ſo* many years at *your* door (in your remembrance, and before) and thus knocked for you to *open* and let him *in*, that he may *deliver* you? Me thinks it would break *ones* heart to think on't, that he ſhould be *kept out* thus long; that he ſhould ſtand at the *door* any longer and *knock*, and be kept out; who

ſeeks

ſeeks to *ſave*, who *ſeeks* to *deliver*, who is come to *ſave*, who is come to *deliver*, who *waites* to *ſave*, who *waits* to *deliver*, and none other can *deliver*; I am ſure it hath broken mine and many more, and this is the *way* we came to *God*; and they which went before, the *holy* men of *God*, came to *God*, and which *all* muſt *come*, who *come* to *God*, *viz.* by opening to him that ſtands at the *door* and *knocks*; by *coming* to, and *heeding* that which witneſſes, which is the *Power* of *God*; to feel the *Power* of God; to let it in that it may *work*, and *deſtroy* its enemies. *Let God ariſe*, (men keep *it* out, men ſtand *it* out, men will not *open*, men keep that *under* which *reproves*, which *checks* them, which would *deliver* them; they take pleaſure in *unrighteouſneſs*; they will not ſuffer that to ariſe, which would diſcomfit *their* enemies 'tis but letting *him* in, 'tis but letting him ariſe, and he will do it; *Let God ariſe) let his enemies be ſcattered, let them alſo that hate him flee before him*, Pſal. 68. 1. The *hardſhip* is in your ſelves, the *difficulty* is in your ſelves, the *narrowneſs*, the *ſtraitneſs*; you are not willing to let that go which would deſtroy you; the *whoriſh* woman, which ſaith, *Come, let us take our fill of love*

love unto the morning; let us ſolace our ſelves with loves, for the good man (that which reproves) *is not at home, he is gone a long journey; he hath taken a bag of money with him, and will come at the day appointed*, Prov. 7. 18, 19, 20. I ſay, you are not willing to let that go with which you have pleaſure, which will deſtroy *you*, (there is an *adulterous* nature begotten in *you*, by reaſon of *Sin*, which joyns with, and takes pleaſure in *unrighteouſneſs*, and ſo *you* are *bewitched*) and carried away to do *his* will, the will of the *Prince* of the *Air*, that worketh *mightily* in the *Children* of *Diſobedience*) nor will *ye* let that in which would deliver *you*: *O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chicken under her wings, and ye* [*would*] *not*, Mat. 23. 27. as aforeſaid. And, *O thou that art named the houſe of Jacob; Is the Spirit of the Lord ſtraightened? are theſe his doings? Do not my words do good to him that walketh uprightly?* Mic. 2. 7. And,—*Ye are not ſtraightened in us, but ye are ſtraightened in your own Bowels*, 2 Cor. 6. 12. The ſtraightneſs is in *your* ſelves; *you* are not willing to open; *I am*

the Lord thy God, which brought thee out of the Land of Egypt; [open] thy mouth [wide] and [I] will [fill] it. But [my] people would [not] hearken to [my] voice; and Israel would have [none] of me. So I gave them up unto their own hearts lust, and they walked in their own counsels. O that my People had hearkened unto me, and Israel *had walked in my wayes; I should soon have subdued their enemies, and turned my hand against their adversaries; The haters of the Lord should have submitted themselves unto him, but their time should have endured for ever. He should have fed them also with the finest of the Wheat, and with honey out of the Rock should I have satisfied thee,* Psal. 81. 10. to the *end.*

And here's the *reason* of *mans* miscarriage; not that the *Door* is not *open*, or that there is *not* that which calls; Or *that* Power is not *near* to deliver; but *man* will not *come* in, *he* will *not* hear when *he* is *called*; *he* will *not* joyn to the *Power*; that which *calls*, that which *opens*, which *is* the *Power* of *God*; *he* will *not* open to *God*, *he* will *not* let *God* arise; the *motions* of *him*, the *power* of *him*, the *measure* of *him*, *he* keeps it under, *he quenches the Spirit: I* speak *this* after the *manner* of *men*, and as to *men*, and as the *thing* is in *man*; and the

expe-

experience of *every* one will prove *it*; Not that *God* can be *kept* under, or *bowed* by the *creature*; that is to ſay, that *he*, or the *enemy*, is *ſtronger* than *God*; or can (otherwiſe) be kept under by *him*; but *God* having given *man* an Underſtanding to know *Him* who is *true*; and placed *ſomething* of *himſelf* in *man*, to lead *him* unto *Him* who is *true*: If this *move*, and *man* heed it not, and joyn to the *contrary*; or, will not ſuffer *it* to rule and guide, or obey it; juſt it is with the *Lord* to withdraw, to ſuffer *that* to withdraw, to be put by, and be as if it were *not*; as a *thing* ſlain, as a *thing* quenched, and as *kept* under, (and ſo indeed it is, for *Iniquity is* on top, and rules, and *ye* will not come to *me* that *ye* may have *life*. So it returns to *its* place; *In their affliction they will ſeek me early)* but it is above *All*, and over *all*, and judges *all*, when it ſhews *iniquity*; but is put under as to *man*, who prefers *iniquity* before *it*; and (as in him) ſets it *over*, that is to ſay, as *his* Guide, as *his* Leader; and *here* is the *ſtate* of *all* men, who obey *not* the *motion* of *God*, who *rebel* againſt the *Light*; as *Job* ſaid of *them* in *his* day, who cauſed *the naked to lodge without clothing, that they*

have no covering in the cold; that are wet with the ſhowers of the mountain, and imbrace the rock for want of a ſhelter; that pluck the fatherleſs from the breaſt, and take a pledge of the poor; that cauſe him to go naked without clothing, and they take away the ſheaf from the hungry; which make oyl within their walls and tread their wine-preſſes, and ſuffer thirſt; So that men groan out of the City, and the ſoul of the wounded cryeth out. They are (ſaith he) *of thoſe that* [*rebel*] *againſt the* [*Light*] *they know not the wayes thereof, nor abide in the paths thereof. The murderer riſing with the Light, killeth the poor and needy, and in the night is a thief: The eye alſo of the adulterer waiteth for the twy-light, ſaying, No eye ſhall ſee me; and diſguiſeth his face. In the dark they dig through houſes, which they had marked for themſelves in the day-time: They know not the Light, for the Morning is to them as the ſhadow of Death. If one know them, they are in the terrors of the ſhadow of death. He is ſwift as the Waters; their portion is curſed in the earth; he beholdeth not the way of the Vineyards. Drought and heat conſume the ſnow-water; ſo doth the grave thoſe that have ſinned. The Womb ſhall forget him, the Worm ſhall feed ſweetly on him; he ſhall be no more remembred; and Wicked-*

neſs

neſs ſhall be broken as a tree: He evil entreateth the Barren that beareth not; and doth not good to the Widow. He draweth alſo the Mighty with his Power; He riſes up, and no man is ſure of life: Though it be given him to be in ſafety whereon he reſteth, yet his eyes are upon their wayes: They are exalted for a little while, but are gone and brought low: they are taken out of the way as all other, and cut off as the tops of the ears of corn. And if it be not ſo now, who will make me a liar, and make my ſpeech nothing worth? Job 24. 7. to the *end*.

So *it* concerneth *man* to take heed, and mind in *his* day whilſt *theſe* things call upon *him*, which *he* knows are *ſo*; leſt *his* day paſs over, and there be *an* end; for *this* will make his pain *intolerable*, and *his* wound *not* to be *cured*; that *he* knew *theſe* things are *ſo*, and that *he* ſhould not have *done* ſo and ſo, and yet *he* hath done *ſo* and *ſo*; and hath *rebelled* againſt the *Light*, that which ſhewed *him*; the *Great Salvation, which at firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him*, ſaith the Apoſtle, *Heb.* 2. 3. For even from the *time* that *people* can remember (as I have often ſaid) have *they* known ſomething that ſhewed *them* evil, and

judged *them* for it; and *this* that ſhewed *them*, *they* knew was good, and that *they* ſhould have followed *it*; and were judged that *they* followed it not (as I have hinted) ſo *they* cannot pretend ignorance. *If ye were blind* (ſaid Chriſt to the Phariſees) *ye ſhould have no ſin; but now you ſay, We ſee*, (and *all* men muſt ſay ſo; the *Witneſs* of *God* will make *every* man to ſay ſo, in the day of account, which knows that it is ſo, and is *witneſs*) *therefore your ſin remaineth*, Joh. 9. 31. *Theſe things haſt thou done, and I kept ſilence* (I made thee not to feel the *power* of *my* Wrath) who when *thou* [*ſaweſt*] *a Thief, thou* [*conſentedſt*] *with him; and haſt been partaker with Adulterers*; (thou ſaweſt ſomething ſhewed *thee*, ſo *thou* kneweſt) and then conſentedſt; *this* (as I ſaid) will make it *intolerable*. *Thou* [*giveſt*] *thy mouth to Evil, and thy tongue* [*frameth*] *Deceit* (here's all upon *knowledge, giving, framing*) *contriving all* in the *underſtanding*; when a *man* gives up *himſelf* to a thing, *he* doth it *willingly*, as *he* knows what *he* doth; and when a *man* frames and *contrives* Deceit, he knows it is *ſo*; and *his* framing is to *diſguiſe* his face, as *Job* ſaid (as aforeſaid) that *his deceit* may not be ſeen, *his* falſe dealing as *he* ſees it; For, he ſaith,

No

No eye ſhall ſee me; The *voice* of the *Adulterer*, which goeth to *another*, and knows *he* ſhould not *go*; who waiteth for the *twy-light*; that which is neither *day* nor *night*, that *his* deeds may not be *diſcovered*) *Thou ſitteſt and ſpeakeſt againſt thy neighbour* (ſet deliberation) *thou ſlandereſt thine own mothers ſon* (thou ſpeakeſt *evil* contrary to *thy* knowledge of *that* of which thou ſpeakeſt *evil*, (for ſo is the ſignification of the word *ſlandering*) *againſt that* which reproved *thee*) againſt *that* which made *theſe* things manifeſt, which ſhewed *thee* theſe *things*, the *ſon* of thy *mother*, thine *own mothers ſon*) *Thou thoughteſt I was altogether ſuch a one as thy ſelf* (See the *wrong* uſe people make of the *long-ſuffering* of *God*, which is *Salvation*; and of his *forbearance*, who is not willing *that any ſhould periſh* (as hath been ſaid) *but that all ſhould have everlaſting life*. They think the *Lord* is altogether ſuch an one as *themſelves*, (as loving and liking *their* proceedings) *but I will reprove thee, and ſet them in order before thine eyes* (after another manner and order than *man* thinks of; who ſuppoſes *his* iniquity is forgotten, becauſe *he* hath ſet it out of *his* ſight; *he* hath turned *his* back upon *that* which witneſſes, which brings to *remembrance*,

which *he knows* ſees it: Nay, nay, it will prove to be *no* ſuch matter; it will be *all* gathered together (It is *all* gathered, and kept together; — *Is not this laid up in ſtore with me, and ſealed up among my Treaſures?* Deut. 32. 34. And, *thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doſt the ſame, that thou ſhalt eſcape the Judgment of God? Or, deſpiſeſt thou the riches of his Goodneſs and forbearance, and long-ſuffering; not knowing that the Goodneſs of God leadeth thee to Repentance? but after thy hardneſs, and impenitent heart, [treaſureſt up] unto [thy] ſelf Wrath againſt the day of Wrath, and revelation of the Righteous Judgment of God, who will render to every man according to his deeds*, Rom. 2. 4, 5, 6.) I ſay, It ſhall be *all* gathered together again; it ſhall be *all* brought up before his eyes, and ſet in order, though *he* hath ſhut *his* eyes at it; at *that* which reproves, at *that* which makes manifeſt, the *Lord* will bring it up again, not to ſave *him* (who is in this ſtate) as the *firſt* was to convince him of *ſin*, and to ſhew *him* it, that *he* might not do *it*, but be delivered; but to confound *him* for ever. *Theſe things haſt thou done, and I kept ſilence; but I will reprove thee, and ſet them in order before thine eyes.*

eyes. Now consider this ye that forget God, lest I tear you in pieces (this will be a *Woe* day) and *there be none to deliver*, Psal. 50. 18, 19, 20, 21, 22. *This* will be the *reproving*; *this* will be the *setting* of *them* in order before *Peoples* eyes, the *day* of *whose* Visitation is over, *viz.* a *tearing* in *pieces*; the *Lord's* tearing in *pieces* (*Our God is a consuming fire*) and *none* to *deliver*. *Lest I tear you in pieces, and there be none to deliver. Consider this, ye that forget God, and that which* witnesseth in *you*.

For people now cannot pretend *ignorance*: If *they* did not *see*; if there were not *something* in *them* that shewed *them*; if *this* did not shine in *them*, (as hath been said) so as to open *their* eyes, and to give *them* to see *that* which was evil, and that *they* should not do *it*: If there were not *such* an [Irresistable] Power manifested in *them*, as brought *them* to see that *their deeds were evil*, and judged *them*: If *they* knew not that *this* was the *Power* of *God*, and that *they* ought to obey *it*; that *that* was the *Truth*, which shewed *them* Error; and that *they* should heed *it*, and ought to do *so*; it were *something* to plead as an *excuse* (though yet, as I have said, the *Lord* is not bound unto his *creature*, but *he* having turn'd

turn'd from *Him* that made *him*, to his *enemy*, he might have left *him* there, and *never* have ſhewed *him* where *he* was, till *he* ſhould be tumbled into the *pit*, out of *which* he cannot come; which if *he* had done, *man* had not wherewithal to complain againſt the *Lord*, and that *juſtly*, but *his* mouth muſt have *been* ſtop't, and he muſt have *been* ſilent before *his* Judge; and though it is ſaid, *The times of this ignorance God winked at*, yet, it is not ſaid, that *that* was *ſufficient* to excuſe that they were *ignorant*, of that which witneſſed, but *God* winked at; *he* let it paſs, who is *Judge* of all, and can do as *he* pleaſeth. For before man tranſgreſſed, before *he* had loſt that which made manifeſt, whilſt *he* ſtood in that in which *he* was made, which gave him to know the *will* of *God*, and that *he* ſhould do it; when *there* was nothing in *him* of a *contrary* nature, in and by which the *enemy* might work, and ſo blind, and deceive *him*, he received the *command*, and he knew it, and could tell the *Serpent* ſo. *God hath ſaid*, (ſaid the Woman to the Serpent, concerning the *Tree* of the *knowledge of Good and Evil*) *Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die*, Gen. 3. 3. and ſo he *was* without excuſe, and all *his* off-ſpring, who

who was the *Father* and *Head* of *all* the *Generations* of *Men* on the *face* of the *Earth*, that *are*, have *been*, or ſhall *be*; and ſo *all* are included) but they ſeeing, and knowing (the [Grace] of *God* which hath appeared unto [all] men, having ſhewed them) that *they* ſhould not do *ſuch* things, and that the *Judgement* of *God* for *ſuch* things is *juſt*, and that they which commit *ſuch* things are *worthy* of *death*; (and this *all* men will acknowledge, and it is that which will *judge* them, that makes them ſo to acknowledge, which ſhews it to them) not onely *do* the *ſame*, but have pleaſure in them that *do* them, as ſaith the Apoſtle, *Rom.* 1. *laſt*, as aforeſaid. And ſo they become *inexcuſable* [utterly] and muſt be *ſilent* before *God* for *ever*. For, what *more* can there be, than for man to have ſuch an irreſiſtable power made manifeſt in *him*, as to ſhew him *his* ſtate, and *his* enemy, and evil, and the *appearance* of evil; notwithſtanding, what the ſtrength of *darkneſs* can make, and *his* joyning with *it*, to keep *him* blind, ſenſeleſs as to *God*, and *ignorant*; whereunto if *he* joyned, *he* might be delivered; and yet *he* will not joyn unto *it*, that he may be delivered? I ſay, what can be more to leave man *without* excuſe?

And

And *this* (as I have said) will make *it* intolerable in the *day* of the *Lord*; when he shall *come* to *Judge*, and his witness shall arise and bring to mind *all* the *strivings* of the *Lord*, and of his *Spirit*; all the *shinings* of the *Light*, and *convincements* of *Evil* (for *there's* a record kept of *it* all, which is *Eternal*) *All* the *waitings* of the *Lord* and *his* long-sufferings, *all* the *gentleness* of *God*, and *his* tender mercies; *all* his followings after, though he hath been refused; *all* his wooings, entreatings, and beseechings, the stretching forth of *his* armes, and *his* lamentings, *O Jerusalem! Jerusalem! Thou that killest the Prophets*, &c. *Oh! do not this abominable thing that I hate. Oh that my people had hearkened unto me!* &c. Jer. 44. 4. *All* his being rejected, and *cast* out; and the *Long* day of *Repentance*, and the *large* visitation of *Love*, and the *enemies* being *joyned* to, shall be *reckoned* up, and *Laid* in *Order* before your *eyes*. Then shall *ye* seek death, but *ye* shall not find *it*; and ye could wish *ye* might be dissolved into *nothing*; or, be as an *Atome*, or that *ye* had *never* been: but it cannot *be*, there is something in *you* that's *eternal*, *that* can *never* be *dissolved*, or *brought* to *nothing*; do *ye*, & the *Powers* of *darkness*,

what

what *ye* can. Then ſhall *ye* curſe the *day* that ye *were* born, & wiſh that *ye* had *never* ſeen the *Sun*, that *ye* had died from the *womb*, and *given* up the *Ghoſt*, when ye came out of the belly; that *ye* had been as the *hidden* untimely Birth, and as *Infants* which never *ſee* Light; but all to *no* purpoſe. For, as ſure as ever was *any* thing in *you*, that witneſſed to God, that ſtrove in *you*, and with *you*, and ſhewed, and reproved, and judged you; *So ſure* ſhall the *Worm a-riſe in you* (and *this* ſhall be *it*) *which ſhall never die*, and the *fire which ſhall never go out*. It is the *Word* of the *Lord* God to you *all* who *are* here.

Therefore it concerns *you*, who ſhall ſtil neglect the hour of *your* viſitation, to mind (I ſpeak once more to *you* in the *bowels* of *compaſſions*, as knowing that *theſe* things will *aſſuredly* be, and that the *time* is *near*) whilſt *ye* have time, and before the *door* be *ſhut*, and that *which* calls upon you ceaſes, and the *good man* of the *houſe* be *riſen* up; *Seek the Lord whilſt he may be found; call upon him whilſt he is near*; for he hath called upon *you* long, *ever* ſince the time *you* can remember (as I have ſaid) *you* know it, *ever ſince* there was *any* thing in *you* that *ſhewed* you evil; and he hath waited thus

long

long upon *you*; who needs *none* of *you*, but *you* need *his* mercy; who (as I have ſaid) is not willing that *any* of *you* ſhould periſh, but that *all* ſhould have *eternal* Life; and he waiteth, and hath *waited* upon *you* for *this* purpoſe; and *ye* have *all* this while (who have not heard) been *trifling* away *your* pretious time, and *preſuming* upon the *Lord*, and *trying* of it, to *ſee* whether *his* Mercy will *endure for ever*. Go ye on as ye will in *your* Rebellion againſt the Lord, who will have a time when his *long-ſuffering* ſhall have an *end*; if you heed not, and *you* know not *how* ſoon it may have an *end*, and whether *he* will ſtrive yet *once* more with *you*. And therefore it behoves you to *mind* and *conſider*, leſt *your day* be *done*, and *your night* come, which *never* ſhall have *end*. For the *day* is *far* ſpent, and the *night* is at *hand* to *all* who have *neglected* the *day* of *their* Viſitation, that have not known in *this* their *day* the *things* that *concern* their *Peace*; as the *night* is *far* ſpent and the *day* is at *hand*, to *all* them that have known *it*, that have heeded the *day* of their Viſitation.

An *Eternal* concluding *hour* is at *hand*, and *very* near on *this* Generation, who have had a *long day* of *Viſitation*, which will de-

determine *every* one to the *right* hand, or to the *left*; and the *Judge* is at the *door*, (as I have often ſaid, (that *which* reproved *you*, that which hath made manifeſt) to conclude *you*, and *he* will conclude *ye*, with the *god* whom *ye* ſerve, whether it be the *Lord* or *his* Enemy. And *this* unto *you* all is the *Word* of the *Lord*, whether *ye* will *hear*, or whether *ye* will *forbear*, through *His* Servant,

George Biſhope.

THE END.

THE *MAN of SIN*, Or the SON of PERDITION,

Or,

That WICKED Revealed;

Even *Him*, whoſe Coming is *after* the working of *Satan*, with [*all*] Power, and *Signes*, and *lying* Wonders, and with [*all*] deceivablneſs of *Unrighteouſneſs* in *them* that periſh; whom the *Lord* ſhall conſume with the *Spirit* of *his* mouth, and deſtroy with the *brightneſs* of *his* Coming.

IN

A *WORD* of *WARNING*, in the *Movings* of the *Lord*, to *Friends* of *Truth*, in reference to the *Hour* of *Tryal* which *now* is come *in*, and *amongſt* them, from the *preſence* of the *Lord*.

By *GEO. BISHOPE.*

Woe to the World becauſe of Offences, for it muſt needs be that Offences come; but woe to that man by whom the Offence cometh.

London, Printed for *R. Wilſon*, 1663.

The MAN *of* SIN, *&c. Revealed, &c. in a word of* Warning *to Friends of Truth, &c.*

Friends all,

TO you am I moved of the *Lord* to write concerning the *times* of *tryal* which *now* are come from the *presence* of the *Lord* in, and amongst *you*, to try *every* mans work of *what* sort it is; that *so* that which is *stable*, and built upon the *Rock* of *Ages* may be made manifest; and that *that* which stands on *man* may appear *what* it is. And this I am moved of the *Lord* to say unto *you*, that this hour is come, and for the *ends* aforesaid; and to warn *you*, that *you* look to *your* selves, that *your* garments be kept, lest *ye* walk naked, and *they* see *your* shame. For, *this* I have to say again to *ye* from the *Lord*,

That the hour is come, whereof *John* ſpake, which *he* ſaw in the *Revelations*, viz. — *Behold I come as a thief; bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame.*

And the Reaſon of this is, Becauſe, that in *this* hour ſuch will be the *markings* of *Satan*, the *ſpirits* of *Devils*, which go out of the *mouth* of the *Dragon*, and out of the *mouth* of the *Beaſt*, and out of the *mouth* of the *falſe* Prophet, to gather the *Kings* of the *Earth*, and of the *whole* World to the *Battel* of the *great* day of God *Almighty*; and ſuch the deceit of *Satan*, the *Old* Deceiver, that (if it were poſſible) *they* would deceive the *very* Elect. Therefore ſaith *Chriſt*, (as I have ſometime written to you, * that ſo it would be) *Many falſe Chriſts, and falſe Prophets ſhall ariſe, and deceive many, yea, (if it were poſſible) the very Elect: Behold I have told ye before,* ſaith he. And, ſaith *Paul* of the *Son* of Perdition, the *Man* of *Sin*, that wicked, *who oppoſeth, and exalteth himſelf above all that is called God, or that is worſhipped; ſo that as he, as God, ſitteth in the Temple of God, ſhewing himſelf that he is God, whom the Lord ſhall conſume with the*

* See *Epiſt.* of *Love*, pag. 12.

Spirit

Spirit of his Mouth, and deſtroy with the Brightneſs of his Coming: His Coming (ſaith he to the *Theſſalonians*) *is* [*after*] *the working of Satan* (after *Satan* hath had *his* time, and wrought and done *his* work, in begetting *ſomething* that is of *his* own) *with* [*all*] *Power, and Signs, and lying Wonders, and with* [*all*] *Deceivableneſs of Unrighteouſneſs in them that periſh; becauſe they received not the Love of the Truth, that they might be ſaved; And for this cauſe God ſhall ſend them ſtrong Deluſions, that they ſhould believe a Lie; that they all might be damned that believed not the Truth, but had pleaſure in Unrighteouſneſs.*

Now, *Friends*, as I have ſaid unto you, The *hour* is come, yea it is *already* entred, and it will *make* great work and *havock* in the world, and *too* much among *you*; and the *Bowels* of the *Lord* move to *you-wards*, that *ye* may be *preſerved*; and therefore hath *he* moved me to *write* unto *you*, and to *warn* you, & to *open* this *thing* unto *you*; even this *great* Myſtery of *Iniquity*; the *laſt* in the *World*; this [*all*] Deceivableneſs of *Unrighteouſneſs*; this [*all*] Power, and *Signs*, and *lying Wonders*, whoſe Coming is *ſo*, *viz.* with *all* Power, and *Signs*, and *lying Wonders*; and with [*all*] *Deceivableneſs*

of Unrighteousness in *them* that *perish*: This *Son* of *Perdition*, this *Man* of *Sin*; this *Wicked*, *whose* Coming is *after* the *working* of *Satan* with [*all*] this; who *opposeth* and *exalteth* himself above *all* that is *called* God, or is *worshipped*; So that *he* [as] *God*, sitteth in the *Temple* of *God* [shewing] that *he* [is] *God*; whom the *Lord* shall consume with the *Spirit* of *his* Mouth, and *destroy* with the *Brightness* of his *Coming*; and likewise to *shew you* what these *false Christs*, and *false Prophets* are, that shall arise & *deceive* many; yea, (if it were possible) the *very Elect*; and what these *spirits* of *Devils* are, working Miracles, *unclean spirits*, like *Froggs*, which come out of the *mouth* of the *Dragon*, and out of the *mouth* of the *Beast*, and out of the *mouth* of the *false Prophet*; and which go forth unto the *Kings* of the Earth, and of the *whole* World, to gather them unto the *Battel* of the *great* Day of *God* Almighty; in which it is said, *Blessed is he that watcheth, and keepeth his Garments, lest he walk naked, and they see his shame*: and which, *John* saw gathered into a place, called in the *Hebrew* tongue *Armageddon*.

This then is the *day*, and the *hour*, and the *place*, and the *battel*, and the *spirit*, and the *Man of Sin*, that *Wicked*, the *Son* of

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Perdition, the *false Christ*, the *false Prophet*, *viz.* That in *every* one of *you* (I speak as to *such* in whom it is so) wherein the *Enemy* hath place; wherein *he* worketh, which he hath begotten; which worketh for *him*; which cometh after *his* working: which is in the *similitude* & *likeness* of *Truth*; which is as an *Angel* of *Light*; which transforms *himself* into an *Angel* of *Light*; which *opposeth* and *exalteth* himself above *all* that is called *God*, or that is *worshipped*; so that *he* sitteth in the *Temple* of *God*, shewing *himself* that *he is* God (as aforesaid) but is the *Man* of *Sin*, the *Son* of *Perdition* [that] *Wicked*, whom the *Lord* shall consume with the *Spirit* of his *Mouth*, and destroy with the *brightness* of his *coming*; That which discovers *him*, destroyes *him*; and that which witnesseth against *him*, consumes *him*; and the *false* Christ, and the *false* Prophet, that shall *so* deceive, is the *same* which shall arise and *deceive* many, yea, the *Elect*, the [very] Elect, *if it were possible*; puts the [very] *Elect* to it, yea to the *uttermost*; to the *Impossibility* (as I may so say) if it were *possible*. And the *day* and *hour* is now; and the *place* is *within you*; and there hence goes forth the *spirits* of *Devils* (from this *Son* of *Perdition*, this *begotten*

of the *Devil*, this *Man* of *Sin* [that] *Wicked* *working* Miracles, (and 'tis a *Miracle* they ſhould ſo deceive) *Unclean* ſpirits, like *Frogs*, which go forth unto the *Kings* of the *Earth*, and of the *whole World* (*all* that is *out* of *God*) to gather *them* unto the *Battel* of the *great Day of God Almighty*; this *great Day* of *God Almighty*, wherein he is come to *raiſe his Seed* over all to *reign* for *ever* and *ever*; which *this* would keep under; which made *it* to *ſuffer*; which *it* would deſtroy; which the *Lord* is come to raiſe up; to deſtroy *this*; to make *this* to ſuffer; to keep *this* under; to caſt out *this* for *ever* and *ever*: Therefore *this* riſeth againſt *it*, and worketh in [*all*] wayes *imaginable*, and with [all] *deceivableneſs* of *unrighteouſneſs* in *them* that *periſh*; and with [all] *Power*, and *Signs*, and *lying Wonders*; and *gathers* as it can againſt *it*; againſt *this* Day, the *Battel* of this *great Day* of God Almighty; the *Son* of *Perdition* againſt the *Son of God*; and this *Day* is come.

And therefore *Friends*, it concerns *ye* to mind where *ye* are, and how 'tis with *you*, and what the *ſeaſon* is, that *ye* may not be deceived; That *your* Garments may be kept, that ye walk not *naked*, and *they* ſee your *ſhame*.

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If you ask me, *how ſhall we do this? and what is this Hour, and the Son of Perdition?* I ſhall ſhew *you*, as I have received it from the *Lord*.

The *Son* of *Perdition*, is that *Antichriſt* in *man*; Or *ſomething* in *man* which the *Devil* hath *begotten*; which bears *his* image; which is of *his* nature; which is in the *ſimilitude* of *Truth*; which *weareth* the *Garments* of *Truth*; which being in *man*, and within *his* Treaſury, the *Underſtanding* and *Experience* he hath gotten whilſt in *Truth*, putteth it on, and maketh uſe of it againſt the *Truth*, the *Power* of *Truth*, the *Life* of *Truth*; to the *deceiving* of, *entring* into, and the *begetting* in *others*, under the *ſimilitude* of *Truth*, the like *image* and *ſimilitude*, working in *its* nature againſt the *very* Life of *Truth*; and *oppoſing* and *exalting* it *ſelf* above *all* that is called *Truth*, or *God*, or that is *worſhipped*; and ſo *ſitteth* in the *Temple* of *God*, (*whoſe Temples ye are*, ſaid *Paul* to the *Corinthians*) and ſheweth *himſelf* that *he* is *God*, or *Truth*; and here's the *Myſtery*.

You may ſay, *This is ſtrange; and how comes this to paſs? And wherefore is it that this is now ſpoken of, and not before; and juſt as in this hour; and that it already worketh?*

I answer; It is *strange* indeed, if it be considered what a *large* hour, and *tender* visitation of *Love* the *Lord* hath given to *People*, and how great a *Deliverance*; so that by *this*, if the Answer had been on *their* part according to the working on *his*, they had been able to say (most of *them*, if not *all*) as he did in *his* day, *The Prince of this World cometh, and hath nothing in me*; who was the *Son* of *God*. But if it be considered, how great a *neglect* there hath been in *many* since the time *they* knew *that* which would have delivered *them*; and how that from which *they* should have waited, & wrought in the *Power* of *God*; in that which makes manifest, to have been *delivered*, hath *prevailed over them*, and caused the *Seed* again in *them* to *suffer*; so giving advantage to the *Enemy* more than *ever* over the *Seed*; and making it to cry by reason of its *Oppression* (whose *Cry* the *Lord* hath heard, and is *come* to *deliver* it) It is *no* wonder, nor a *thing* strange, that *thus* it should be; because the *Enemy* having wrought, and gotten a place in *them*; Out of *this* place he comes to make War with the *Seed*, under the *similitude* of *Truth*; so deceiving *those* in whom *he* works, and hath gotten *this* place, and comes out of it, and exerciseth

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the *Seed*, when it comes to *ariſe*, and to *reign* over *all* for *ever* and *ever*; which in *others*, that is to ſay, thoſe [in] whom *he* hath no *ſuch* place, *he* can work *againſt* the ariſing of the *Seed*, but from [without] and ſo from *without*, or *out* of it, put the *Seed* to its *exerciſe*, and make *war* upon it.

And *here*, when I ſay —*from without*— I mean not that only which comes from the *World* (wherein alſo *he* will vvork *Perſecution* as from among *men*; as *he* ſtirred up the *chief Prieſts* and the *Phariſees* to put *Him* to *Death*; whom *he* exerciſed otherwiſe *alſo*, when *he* ſweated in the Garden *drops* of *Water* and *Blood*, and cryed out on the *Croſs*, *My God, my God, why haſt thou forſaken me?* yet *he* had nothing in *him*) but from [*without*] that is, not from [*within*] *them*; not from *out* of their *own bowels*, or the *ſon* of their *own bowels* riſing up againſt *them*; that is to ſay, As having *no* place, no *ſuch* place in *them*, out of which to come and make *War* upon *them*; *he* hath no ſtrong-hold in *their* houſe; in *his* he may enter, and out of that which hath begotten *he* may *war* in a *diſguiſe*, and ſo *ſteal* and *deſtroy*; but into thoſe [in] whom he hath nothing, *he* cannot: but the *exerciſe* that the *Seed* hath from the *Enemy*, as

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to *such*, or in *such*, is as *he* can beſet *them* round, and hem them in on *every* ſide, and compaſs *them* about; and ſo aſſault *them*, and diſtreſs *them*, if ſo be by that means, or by the *force* of *his* Armies of *Darkneſs* he can *ſo* overcome as to break in upon *them*, and keep *it* under; which otherwiſe *he* cannot enter: and *its* ſufferings here is after *this* ſort.

The *ſorrows* of *Death* compaſſed *me*; the *Flouds* of *ungodly men* made *me* afraid (here *it* hath exerciſe *indeed*, but not *ſo* dangerous as the *other*, becauſe *it* ſees *its* Enemy, and *its* Enemy is not [*within*] it, therefore *he* layes ſiege againſt *it*, and ſeeks to force *it*, if ſo be *he* may ſo enter and make *it* to yeeld) the *ſorrows* of *Hell* compaſſed *me* about; (Who *ſo* hath known *this*, hath indeed known *ſorrow* and *trouble*) The *ſnares* of *Death prevented me*, *I found ſorrow and trouble.*

Many Bulls have compaſſed *me*; *ſtrong* Bulls of *Baſan* have beſet *me* round; *they* gaped upon *me* with *their* mouthes as a *ravening* and *roaring Lion.* For *Dogs* have compaſſed *me*, the *Aſſembly* of the *Wicked* have incloſed *me*, *they* pierced *my* hands, and *my* ſide. Keep *me* as the *Apple* of *thy* Eye; hide *me* under the *ſhadow* of *thy* wings,

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from the *Wicked* that oppreſs *me*, from *my* deadly Enemies who compaſs *me* about: *They* are incloſed in *their* own fat; with *their* mouth *they* ſpeak *proudly*; they have *now* compaſſed *us* in *our* ſteps; *they* have ſet *their* eyes bowed down to the *Earth*; Like as a *Lion* that is *greedy* of *his* prey, and as a *young Lion* lurking in *his* ſecret places. Here 'tis *hard* indeed.

Deliver *my* Soul from the *Sword*, *My* Darling from the *power* of the *Dog*; Save *me* from the *Lions mouth*, for *thou* haſt heard *me* from the *horns* of the *Unicorneſs*. Lord! how long wilt *thou* look on? reſcue *my* Soul from *their* Deſtruction, *my* Darling from the *Lions*: *My* Soul is among *Lions*, and I *lie* even among *them* that are ſet on fire, Even the *ſons* of *Men* whoſe *Teeth* are *Spears* and *Arrows*, and *their* Tongue a *ſharp Sword*; *They* have prepared a *Net* for *my* ſteps; *my* Soul is bowed down: They have digged a *Pit* before *me*, in the midſt whereof they are fallen *themſelves*. This is the *Caſe* of ſuch in this *ſtate*.

Rebuke the *Company* of *Spear-men*, the *multitude* of the *Bulls* with the *Calves* of the *People*; Scatter *thou them* that delight in *War*. Plead *my* Cauſe, O *Lord*, with *them*

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that ſtrive with *me*. Fight againſt *them* that fight againſt *me*. Take hold of *Shield* and *Buckler*, and ſtand up for my help. Draw out alſo the *Spear*, and ſtop the *Way* againſt *them* that perſecute *me*: Say unto *my* Soul, *I am thy Salvation*. Let *them* be confounded, and put to *ſhame*, that ſeek after *my* Soul: Let *them* be turned back, & brought to *confuſion*, that deviſe *my* hurt; Let *them* be as *Chaff* before the *wind*; and let the *Angel* of God chaſe *them*: Let *their* Way be dark and ſlippery, and let the *Angel* of *God* perſecute *them*; for without cauſe have *they* hid their *Net* for *me* in a Pit, which without cauſe *they* have digged for *my* Soul. Let Deſtruction come upon *him* at *unawares*, and let *his* Net which *he* hath hid, catch *himſelf*; into that *very* deſtruction let *him* fall: And *my* Soul ſhall be joyful in the *Lord*, it ſhall rejoyce in *his* Salvation. All *my* bones ſhall ſay, *Lord, who is like unto thee*, which delivereſt the *Poor* from *him* that is too ſtrong for *him*; yea, the *Poor* and the *Needy* from *him* that ſpoileth *him*? This *fares* hard.

Break *their* teeth, *O God*, in *their* mouths; break out the *great teeth* of the *young Lions*, O Lord; let *them* melt away as *waters* which run continually: When *he* bendeth *his*

his Bow, to ſhoot *his Arrows*; Let them be cut in pieces. As a *ſnail* that melteth, let *every* one of *them* paſs away. Like the *untimely* birth of a *woman*, that *they* may not ſee the *Sun*. Before *your* pots can feel the *thornes*, he ſhall take *them* away as with a *whirlwind*, both *living*, and in *his* wrath. The *righteous* ſhall rejoyce when he ſeeth the *Vengeance*, *he* ſhall waſh *his* feet in the blood of the *wicked*; ſo that a *man* ſhall ſay, *Verily, there is a reward for the Righteous*; *Verily, there is a God that judgeth in the Earth*. And *this* is the *Caſe* oft-times of the *Righteous*.

My God, my God, why haſt thou forſaken me? why art *thou* ſo far from helping *me*, and from the *words* of my roaring? O *my* God, I cry in the *day* time, but thou *hear-eſt* not; and in the *night* ſeaſon, and am not ſilent. But thou art holy, O *thou* that inhabiteſt the *praiſes* of *Iſrael*. *Our* Fathers truſted in *thee*, *they* truſted, and *thou* didſt deliver *them*; *they* cried unto *thee*, and were delivered; *they* truſted in *thee*, and were not confounded. But I am a *worm*, and *no* man; a reproach of *men*, and *deſpiſed* of the *People*; all *they* that ſee *me*, laugh *me* to ſcorn; *they* ſhoot out the *lip*, *they* ſhake the *head*, ſaying, *He truſted in*

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the Lord, that he would deliver him; let him deliver him, ſeeing that he delighteth in him. I am poured out *like* water, and *all* my Bones are out of joynt; *my* heart is *like* Wax, it is *melted* in the *midſt* of *my* bowels; *my* ſtrength is dried *up*, *like* a potſherd, and *my* tongue cleaveth to *my* jawes, and *thou* haſt brought me to the *duſt* of *death*. *This* was ſaid of the *Son* of *God*. I cried, by reaſon of *mine* affliction, to the *Lord*, and *he* heard *me*; out of the *belly* of *Hell* cried *I*, and thou heardeſt *my* Voice: for *thou* haſt caſt *me* into the *deep*, into the midſt of the *Seas*, and the *Floods* compaſſed *me* about; all *thy* Billows, and *thy* Waves *paſſed* over *me*. Then I ſaid, *I am caſt out of thy ſight; yet I will look again toward thy holy Temple.* The *Waters* compaſſed *me* about, *even to the* Soul; the *Depth* cloſed *me* round about; the *Weeds* were wrapt about *my* Head: I went down to the *bottoms* of the *Mountains*; the *Earth* with her barrs were about *me* for *ever*. Yet haſt *thou* brought up *my* Life from corruption, *O Lord my God*; when *my* Soul fainted within *me*, I remembred the *Lord*, and *my* prayer came in unto *thee*, into *thine holy* Temple. *They* that obſerve *lying* vanities, forſake *their own* mercies; but *I* will ſacrifice to *thee*, with

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the *voice* of thanksgiving; I will pay that that *I* have *vowed*; *Salvation is of the Lord*. And this was the *ſtate* of *Jonah*.

O *Lord*, rebuke *me* not in *thy* wrath, neither chaſten *me* in *thy* ſore diſpleaſure. For, *thine* arrows ſtick faſt in *me*, and *thy* hand preſſeth *me* ſore; there is no ſoundneſs in *my* fleſh, becauſe of *thine* anger; neither is there *any* reſt in *my* bones, by reaſon of *my* ſin; for, *mine* iniquities are gone over *my* head, as a heavy burden, *they* are *too* heavy for *me*. *My* wounds ſtink, and are corrupt, by reaſon of *my* fooliſhneſs; I am troubled, I am bowed down greatly; I go mourning *all* the day long; for, *my* loynes are filled with a *loathſom* diſeaſe, and there is *no* ſoundneſs in *my* fleſh; I am feeble and *ſore* broken; I have roared by reaſon of the diſquietneſs of *my* heart. *Lord!* all *my* deſire is before *thee*, any *my* groaning is not hid from *thee*. *My* heart panteth, *my* ſtrength faileth *me*; as for the *light* of *mine* eyes, it *alſo* is gone from me; *my* lovers, and *my* friends ſtand aloof from *my* ſore, and *my* kinſmen ſtand afar off; *they* alſo that ſeek after *my* Life, lay ſnares for *me*; and *they* that ſeek *my* hurt ſpeak *miſchievous* things, and imagine deceit *all* the day long. But *I*, as a *deaf* man,

heard not, and *I* was as a *dumb* man that opened not *his* mouth. Thus *I* was as a *man* that heareth not, and in *whose mouth* are *no* reproofs. For in *thee*, *O Lord*, do I *hope*; *Thou* wilt hear, *O Lord*, *my God*: For, *I* said, hear *me*, lest otherwise *they* should rejoyce over *me*; when *my* foot slippeth *they* magnifie *themselves* against *me*; for *I* am ready to halt, and *my* sorrow is continually before *me*; for, *I* will declare *mine* iniquity, *I* will be sorry for *my* sin; but *mine* enemies *are* lively, and they *are* strong, and *they* that hate *me* wrongfully, are multiplied; *they* also that render *evil* for *good*, are *mine* adversaries, because *I* follow the *thing* that good is. Forsake *me* not, *O Lord*, *O my God* be not far from *me*; make haste to help *me*, *O Lord*, *my* Salvation. *This* said *David*.

I said, *I* will take heed to *my* ways, that *I* sin not with *my* tongue; I wil keep *my mouth* with a *Bridle*, while the wicked is before *me*. I was *dumb* with *silence*, I held *my* peace even from *good*, and *my sorrow* was *stirred*, *my* heart waxt hot within *me*; whilst I was musing the fire kindled, then spake I *with my* tongue, *Lord make me to know mine end, and the measure of my dayes, what it is; that I may know how frail I am. Behold,*

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thou haſt made my dayes as an hand-breadth; and mine age is nothing before thee: Verily, every man at his beſt eſtate is altogether vanity. Surely every man walketh in a vain shew; ſurely they are diſquieted in vain. He heapeth up riches, and knoweth not who ſhall gather them. And now *Lord*, what hope *I* for? *My* hope is in *thee*, deliver *me* from *all* my tranſgreſſions; make *me* not the *reproach* of the *fooliſh*. I was dumb, *I* opened not *my* mouth, becauſe *thou* didſt *it*. Remove *thy* ſtroak away from *me*. *I* am even conſumed by the *blow* of *thy* hand. When *thou* with rebukes doſt correct *man* for iniquity, *thou* makeſt *his* beauty to conſume away *like* a *moth*: Surely *every* man is *vanity*. Hear *my* prayer, *O Lord*, and give ear unto *my* cry. Hold not *thy* peace at *my* tears, for *I* am a ſtranger with *thee*, and a ſojourner, as *all* my Fathers were. O ſpare *me* that I *may* recover ſtrength, before I go hence, and be *no* more. Said *David* alſo. Deliver *me* out of the *mire*, and let me not ſink; Let *me* be delivered from *them* that hate *me*, and out of the *deep* waters. Let not the *water-flood* overflow *me*, neither let the *deep* ſwallow me up; and let not the *pit* ſhut *her* mouth upon *me*. Hear *me*, *O Lord*, for *thy* loving-kindneſs is *good*;

turn unto *me* according to the multitud
of thy *tender* mercies, and hide not *th*
face from *thy* ſervant; for *I* am in trouble
Hear me ſpeedily; draw nigh unto *my* ſou
and *redeem* it; deliver *it* becauſe of *min*
enemies: reproach hath broken *my* heart
and *I* am full of heavineſs; and *I* looke
for *ſome* to take pitty, and there were none
and for *comforters*, and *I* found none: the
gave *me* alſo *gall* for *my* meat, and in *m*
thirſt they gave *me vinegar* to drink. Le
their table become a *ſnare* before them, an
that which ſhould have been for *their* wel
fare, let it become a *trap*; let *their* eye
be darkened, that *they* ſee not, and mak
their loynes continually to ſhake; pou
out *thine* indignation upon *them*, and le
thy wrathful anger take hold of *them*. Le
their Tabernacle be *deſolate*, and let non
dwell in *their* Tents: for, *they* perſecut
him whom *thou* haſt *ſmitten*, and *they* ta
to the grief of thoſe whom *thou* haſt *woun*
ed: Add *iniquity* unto *their* iniquity, an
let *them* not come into *thy* Righteouſneſs
Let *them* be blotted out of the *Book* of th
Living, and not be *written* with the *Righ*
teous: was it *ſaid* of and by the *Son* of God

In *thee* O *Lord*, do I put *my* truſt, let *m*
never be put to confuſion; deliver *me* i
th

thy righteouſneſs, and cauſe me to eſcape; Incline *thine* ear unto *me*, and ſave *me*; be *thou* my ſtrong habitation whereunto I may *continually* reſort: Thou haſt given commandment to ſave *me*, for *thou* art *my* rock and *my* fortreſs; deliver *me*, O *my God*, out of the *hand* of the *wicked*, out of the *hand* of the *unrighteous* and *cruel* man; For, *thou* art *my* hope, *O Lord God*, *thou* art *my* truſt from *my* youth; by *thee* have I been holden up from the *womb*; *thou* art *he* that took *me* out of *my* mothers bowels; *my* praiſe ſhall be *continually* of *thee*. I am as a *wonder* unto *many*, but thou art *my* ſtrong refuge; let *my* mouth be filled with *thy* praiſe, and with *thine* honour all the *day*. Caſt *me* not off in the *time* of *old* age; forſake *me* not when *my* ſtrength faileth: for *mine* enemies ſpake againſt *me*, and *they* that lay wait for *my* ſoul take counſel together, ſaying, *God hath forſaken him, perſecute and take him, for there is none to deliver him.* O God, be not far from *me*, O *my* God, haſte for *my* help. Let them be confounded, and conſumed that are adverſaries to *my* ſoul; let *them* be covered with reproach and diſhonour that ſeek my hurt. But I will hope continually, and yet praiſe *thee* more and more; my mouth ſhall ſhew

forth *thy* righteouſneſs, and *thy* ſalvation *all* the day; for I know not the *number* thereof: I will go in the *ſtrength* of the *Lord God*, I will make mention of *thy* righteouſneſs, even of *thine* only. *O God thou* haſt taught me from *my* youth, and hitherto have I declared *thy* wondrous works: Now *alſo* when I am *old* and *gray-headed*, *O God*, forſake me not, until *I* have ſhewed *thy* ſtrength unto this Generation, and thy power to *every* one that is to come; *thy* righteouſneſs *alſo*, O *God*, is *very* high, *who* haſt done *great* things; *O God*, who is *like* unto *thee*? *Thou* haſt ſhewed *me* great and ſore *troubles*, *thou* ſhalt quicken me again, and bring *me* up from the *depths* of the *Earth*; *thou* ſhalt encreaſe *my* greatneſs, and comfort *me* on *every* ſide; I will alſo praiſe *thee* with the *Pſaltery*, even thy *Truth*, O *my God*; unto *thee* will *I* ſing with the *Harp*, *O thou Holy One of Iſrael*; *my* lips ſhall greatly *rejoyce*, when *I* ſing unto *thee*, and *my* Soul which *thou* haſt redeemed. *My* tongue alſo ſhall talk of *thy* righteouſneſs all the *day* long; for *they* are confounded, for *they* are brought unto ſhame that ſeek *my* hurt. Said *David*, alſo.

O God why haſt *thou* caſt us off for ever? why doth thine anger ſmoak againſt the

ſheep

ſheep of thy paſture? Remember *thy* Congregation which *thou* haſt purchaſed of *old*, the *Rod* of *thine* Inheritance which *thou* haſt redeemed: *this* Mount *Sion* in which *thou* haſt well lift up *thy* feet unto the *perpetual* deſolations; even *all* that the Enemy hath done wickedly in the Sanctuary. *Thine* Enemies roar in the *midſt* of the *Congregations*, they ſet up *their* Enſigns for *Signs*: A *man* was famous according as *he* had lift up *Axes* on *thick* Trees; But now, *they* break down the *carved work* thereof at *once*, with *Axes* and *Hammers*; *They* have caſt *fire* into thy *Sanctuary*, *they* have defiled by caſting down the *dwelling-place* of thy *Name* to the *ground*. They ſaid in *their* hearts, *Let us deſtroy them together*; *they* have burnt up *all* the Synagogues of *God* in the *Land*; We ſee not our *Signs*, there is *no* more any Prophet, Neither is there among *us* any that knoweth *how* long: O *God*, how long ſhal the *Adverſary* reproach? ſhall the *Enemy* blaſpheme *thy* Name for *ever*? Why withdraweſt *thou* thine hand, *thy* Right-hand? Pluck it out of *thy* Boſom; for *God* is my *King* of *old*, working Salvation in the *midſt* of the *Earth*; *Thou* didſt divide the *Sea* by thy ſtrength, *Thou* breakeſt the *heads* of the *Dragons* in the *Waters*;

ters; *Thou* breakeſt the *heads* of the *Leviathan* in pieces, and gaveſt *him* to be *meat* to the *People* inhabiting the *Wilderneſs*; *Thou* didſt cleave the *Fountain* and the *Flood*, *Thou* dryeſt up *mighty Rivers*; The *Day* is *thine*, the *Night* alſo is *thine*; *Thou* haſt prepared the *Light*, and the *Sun*; *Thou* haſt ſet all the *Borders* of the *Earth*; *Thou* haſt made *Summer* and *Winter*. Remember *this*, that the *Enemy* hath reproached, O *Lord*; and that the *fooliſh* people have blaſphemed *thy* Name. Oh deliver not the *Soul* of *thy Turtle Dove* unto the *multitude* of the *Wicked*; Forget not the *Congregation* of the *Poor* for *ever*: Have reſpect unto *thy* Covenant; for the *dark* places of the *Earth* are *full* of the *Habitations* of *Cruelty*; O let not the *Oppreſſed* return aſhamed; Let the *Poor* and *Needy* praiſe thy *Name*. Ariſe, O *God*, plead *thine* own Cauſe; Remember how the *fooliſh* man reproacheth *thee* daily; forget not the Voice of *thine* Enemies: The *Tumult* of thoſe that riſe up againſt *thee* increaſeth *continually*: Said the *Church*.

I cryed unto *God* with *my* Voice; even to *God* with *my* Voice, and *he* gave ear unto *me*; In the *day* of *my* trouble I ſought the *Lord*; My *Sore* ran in the *night*, and

ceaſed

ceaſed not; *My* Soul refuſed to be comforted: I remembred *God*, and was troubled; *I* complained, and *my* ſpirit was over-whelmed; *Thou* holdeſt *mine* eyes waking, I am *ſo* troubled that I cannot ſpeak: I have conſidered the *dayes* of *old*, the *years* of *ancient* times; I call to remembrance *my* Song in the *night*, I commune with *mine* own heart, and *my* ſpirit made *diligent* ſearch: Will the *Lord* caſt off for *ever*, and will *he* be *favourable* no more? Is his Mercy *clean gone* for ever? Doth *his* Promiſe fail for *evermore*? Hath *God* forgotten to be *gracious*? hath *he* in Anger ſhut up *his* tender Mercies? And I ſaid, *this* is mine infirmity, but I will remember the *years* of the *Right-hand* of the *Moſt High*; I will remember the *Works* of the *Lord*, ſurely I will remember thy Wonders of *old*; I will meditate alſo of *all* thy Work, and talk of *thy* Doings. *Thy* Way, O *God*, is in the Sanctuary; who is ſo great a *God* as *our God*? Thou art the God that *doſt Wonders*; *Thou* haſt declared thy *ſtrength* amongſt the *people*; *Thou* haſt with *thine* Arm redeemed *thy* People, the *Sons* of *Jacob* and *Joſeph*: The *Waters* ſaw *thee*, O God, the *Waters* ſaw *thee*; they were afraid; the *Deeps* alſo were troubled;

The

The *Clouds* poured out *Water*, the *Skies* ſent out a *ſound*; *Thine* Arrows *alſo* went abroad, the Voice of *thy* Thunder was in the *Heaven*; The *Lightnings* lightned the *World*, the *Earth* trembled and ſhook. *Thy* Way is in the *Sea*, and *thy* Path in the *great Waters*; and *thy* Footſteps are not known: *Thou* leadeſt thy *People* like a Flock, by the *hand* of *Moſes* and *Aaron*: Said the *Seed*.

I will praiſe *thee*, O *Lord*, *my* God, with all mine heart, and I wil glorifie *thy* Name for *evermore*; for *great* is *thy* Mercy towards *me*, and *thou* haſt delivered *my* Soul from the *loweſt Hell*. O God, the *Proud* are riſen againſt *me*, and the *Aſſemblies* of *violent* men have ſought after *my* Soul, and have not ſet *thee* before *them*. But *thou*, O *Lord*, art a *God* full of *compaſſion*, and *gracious*; *long-ſuffering*, and *plenteous* in *Mercy* and *Truth*: O Turn unto *me*, and have mercy on *me*; Give *thy* ſtrength unto *thy* Servant, and ſave the *Son* of *thine* Handmaid: Shew *me* a token for *Good*, that *they* which hate *me* may ſee it, and be aſhamed; becauſe *thou*, *Lord*, haſt holpen *me*, and comforted *me*: Prayed *David*.

O *Lord God* of *my* Salvation, I have cryed *day* and *night* before *thee*; Let *my* Prayer come before *thee*, Encline *thine* ear unto

unto *my* Cry: for *my* Soul is *full* of Troubles, and *my* Life draweth *nigh* unto the *Grave*; I am counted with *them* that go down unto the *Pit*; I am as a *man* that hath *no* ſtrength; *Free* among the *Dead*, like the *ſlain* that lie in the *Grave*, whom *thou* remembreſt *no* more, and *they* are cut off from *thy* hand: *Thou* haſt laid *me* in the *loweſt pit*, in *darkneſs*, in the *deep*; *Thy* Wrath lieth *hard* upon *me*, and *thou* haſt afflicted *me* with all *thy* Wayes; *Thou* haſt put away *mine* Acquaintance far from *me*; *thou* haſt made *me* an Abomination unto *them*: I am ſhut up, and I cannot come forth; *mine* eye mourneth by reaſon of *affliction*. *Lord*, I have called daily upon *thee*, I have ſtretched out *my* hands unto *Thee*; Wilt *thou* ſhew *Wonders* to the *Dead*? ſhall the *Dead* ariſe and praiſe *thee*? Shall thy *Loving-kindneſs* be declared in the *Grave*, or *thy* Faithfulneſs in *Deſtruction*? Shall thy *Wonders* be known in the *dark*, and *thy* Righteouſneſs in the *Land* of *forgetfulneſs*? But unto *thee* have I cryed, O *Lord*, and in the morning ſhall *my* Prayer prevent *thee*: *Lord*, why haſt *thou* caſt off *my* Soul? why hideſt *thou* thy face from *me*? I am afflicted, and *ready* to *die*, from *my* youth up; while I ſuffer *thy* Ter-

rors

rors I am distracted: *Thy* fierce Wrath goeth over *me*; *Thy* Terrors have cut *me* off; *They* came round about *me* daily like Water, *they* compassed *me* about together: *Lover* and *Friend* hast *thou* put far from *me*, and *mine* Acquaintance into *darkness*. My *God, my God, why hast thou forsaken me?* said the *Son* of *God*.

Now, *this* is *hard*; but *never* hath *any* man *here* failed, *never* hath *here* any man miscarried; because *here* the *Enemy* is *without*; *He* is not *in* them, *he* hath not deceived *them*, they know who *he* is, and what *he* comes for, and what is *his* end, and *they* look to the *Lord*, and their cry is to *him*, and *he* is *near* and doth deliver *them*. *They* are not mistaken; *They* take not *him* for *their* Friend, who is *their* Enemy; *he* hath not wrought *his* work of *Deceivableness* in *them*, by which *he* may deceive *them*, in seeming to be that which *he* is not. *Their* eye is open, *they* see *him*, *they* know *him*; *They* flee to the *Lord* for *Refuge*; For, *they* know that in *themselves* there is *no strength*, and therefore *they* go to *him*, and look to *him*, as aforesaid, who is able to save; who in the *dayes of his flesh when he had offered up prayers and supplications, with strong crying, and tears, unto Him who is able*

to

to ſave him from Death; and was heard in that he feared; For the *Lord* is with *his* Seed in the *tryal*, and delivers *it*, and bringeth *it* forth, and ſetteth its feet at *liberty*, that *it* may run the *wayes* of *his* Commandments: and then maketh *its* feet to walk in a *large* place, and to *feed*, and *lie* down; yea, *he* feedeth *it* with the *Heritage* of *Jacob*, and delivereth it; Though *he* ſuffer it to be *tryed*, yet he is near to *deliver* it. This is the *ſtate* of *them* in whom the *Enemy* hath *no* place, that is to ſay, *In* whom *his* deceivableneſs hath not wrought a *place* for *his* deceivableneſs to enter; Or *in* whom there is *not* a *place* of *Deceivableneſs* for *him* to enter, wrought before for the *Son* of *Perdition*, when *he* comes to enter: which though it be *ſore*, becauſe of its aſſaults; for the *Seed* in *every* particular muſt be *aſſaulted*, and *tryed*, and *overcome* the *whole* ſtrength of *Darkneſs*, ere it have its Crown; and then *every one* will witneſs what I have ſaid; yet it is *ſure*, that is to ſay, *It* is not *deceived*, it is *not miſtaken*; *Deceivableneſs* hath not *overcome it*; *It* takes not the *one* for the *other*; *It* is not *over-run* ere it be *aware*; *It's* not covered with its *eye*, and guided with its *feet*, and led into *deſtruction* ere it know it: *he* hath

not

not *his* will, *his* pleaſure, *his* ſwinge here, to run *all* into *his* will, into *his* pleaſure, to *do* as he would, and *ſo* inſenſibly to carry *them* into the *Pit*, out of which *they* cannot come. But it ſees *him*; *it* knows *him*; it underſtands *its* hour; *it* keeps *him* at a diſtance, *it* bids *him* defiance; *it* cannot yeeld to *him*, *it* will *die* firſt; *it* flies to the *Lord*, of whom *it* is; *it* lies at *his* feet; *it* keeps to *him*; *it* will not go from *him* whatever comes of *it*; If *it* muſt periſh, (but periſh it cannot, for the *Lord* is with *that* which is with *him*) *it* will periſh *with him*; *It* ſufficiently underſtands *its* ſtate, and knows *its* Crown; and it will not loſe *it*, and will let none take *it* from *him*; *It* can ſuffer, becauſe *it* muſt reign; *it* preſſeth to the *battel*, becauſe *its* deliverance is *near*.

But when the *Enemy* hath a *place* in *man*, ſuch a *place* as I have ſaid; *ſomething* that he hath begotten in *him*, which is *bone* of *his* bone, and *fleſh* of *his* fleſh; the *degenerate plant*, of a *ſtrange Vine*, in which *he* works with all *deceivableneſs*, of which *he* is the *juice* and the *ſap*, the *eye* and the *foot*, the *ſavour* and the *reliſh*, (as every thing *ſavours* according to the *root* of which it is) then it is *hard* indeed: For here a *man* comes to be *overſpread* ere *he* is aware,

and

and to be *deceived*, and the *deceivableneſs* ſo works in *him*, as that he ſees it not, but thinks the contrary, *viz.* That it is the *Plant* of the *Lord*, the *Holy* Right Seed, which *he* hath ſet; And ſo that which *oppoſeth* and *exalteth* it ſelf above *all* that is *called God*, or that is *worſhiped*; ſo that *he* as *God*, ſitteth in the *Temple* of *God*, ſhewing *himſelf* that he is *God*: This *Man* thinks is *God*; but it is the *Man* of *Sin*, the *Son* of *Perdition*, [that] *Wicked*; whom the *Lord* ſhall conſume with the *Spirit* of *his* mouth, and deſtroy with the *brightneſs* of his *coming*. And *here* is the *danger*, and *here* many will *miſcarry*.

And the *Reaſon* is this, and the *greateſt* hazard of the *matter*, Or that wherein the *great* hazard lies; *This* degenerate Plant of a *ſtrange* Vine; *this* ſeed of *evil doers*; *this* generation of *corrupters*, growing up, and encreaſing, the *Enemy* hath a *place* wherein to *lodge* [within] them; A *Door* by which to enter, and not be perceived; A *Seed* which *he* cheriſheth; A *Plant* of which *he* is the *Root*, which receiveth *him* as *its* natural Father, and which partakes of *his* corruption, as the *Branch* from the *Root* of which it *is*; and *this* ſees *nothing*; nor *ſavours*, nor *feels*, but what is of *him* of whom

whom *it* is. As in the *Natural*, the *Juice* of an *Apple-tree* will not fill a *Vine*; nor the *Blood* of a *Vine* fill an *Apple*; Nor will the *branch* of *either* grow on each *other*; nor doth *it* know *it*; but *every* thing *knoweth*, or *groweth*, or *liveth* by the *proper* Juice of that *Root* of which *Nature* it is, and *no* other.

So, *Friends*, here's the *difference*; That which cometh to be tryed, in which the *Prince* of *this* World hath *no* place, though it ſuffer *hard*, and be *ſore* put to it (as is expreſt, and the *ſenſible* in the *Lord*, who have known in *any* meaſure *ſuch* a Day can bear Witneſs) Yet *it* is in a *true ſenſible* underſtanding of *its* ſtate, and how it is, and where it is, and what *incompaſſeth*, *aſſaults*, and *afflicts* it, and for *what* end; and it ſees the *end*; which is, that it may *be* delivered, that *it* may be crowned, that *it* may *overcome*, that *it* may ſorrow *no* more, nor *ſigh*, nor *weep*, but be freed from the *bondage* of *corruption*, and *reign* for *ever*: and therefore *it* looks to the *Lord*, and cryes to *him*, and *he* hears its Cry, and is *near* to deliver *it*; and delivers *it* for *his* Name ſake, and *his* Promiſe ſake, and *his* Covenants ſake, and *his* Oath's ſake; who hath ſaid, *I will never leave thee, nor forſake thee*;

thee, but thoſe to whom the *Prince* of *this* Word cometh and findeth in *them* a *place*, ſomething of his own, which he hath wrought in *all* deceivableneſs in the *night*, whilſt *men* have ſlept, whilſt *they* have been *careleſs* and *negligent*, and ſuffered that to grow up in *them*, which *they* ſhould have pluckt up; *(Didſt not thou ſow good Seed in thy field, from whence then hath it Tares? He ſaid unto them, an enemy hath done this.)* To ſuch he cometh, as his own, in them, and *his* own receiveth *him*, and acknowledgeth, and confeſſeth *him*, and *none* other; who is not the *Father* of the *Seed* of *God*, but of the *Son* of *Perdition*. And here a *man* comes to be *loſt*, ere *he* is aware, and to be ſunk into the *Pit* ere he think on't; and it is *impoſſible* it ſhould be otherwiſe, whilſt this ſtands; becauſe the *illegitimate* Birth (as I may ſo ſay) the *baſtard* Brood, the *degenerate* Plant, overſhadows *him*; in which the *Prince* of *this* World lodges, who is the *Father* and *Root* thereof.

So mind *your* ſtate *Friends*, and conſider in *time*; For, when *it* once comes to *this*, and *your* hour comes, wherein the *Prince* of *this* world cometh to keep *his* place which *he* hath wrought, and make good *his* ſtation that *he* may not be caſt out, againſt *him*,

who is come to caſt *him* out (and the *hour* is come, I declare it to *you* again from the *Lord*) if he can at this door enter, when he is come forth in any of the *ſame* deceivableneſs which *works* in *you*, (I *ſpeak* ſtill to ſuch in whom the *enemy* hath *ſo* wrought) *he* will re-enforce *his* ſtrong holds, and hold *ye* to it as *he* can, againſt *him* who lives for ever, who is come to deliver you; and unleſs that which *Satan* the *Old* Deceiver, hath ſo wrought in *you*; which *he* hath begotten, which works for *him*, in which *he* works; which *he* hath [warily] wrought from the beginning againſt *ſuch* a day as *this*, though *you* have ſlept, and whilſt *ye* have ſlept, come to be *conſumed*, come to be *deſtroyed* (not *Cocker'd*, not *dandled*, not *ſmoothed*, not *Gentled*, not ſpoke to in a *corner*) *you* are undone for *ever*.

Queſt.

And now, if *ye* would know *Wherefore this is now ſpoken of, and not before, and juſt as in this hour; and that it already worketh, even this myſtery of Iniquity?*

Anſw.

I *Anſwer*, It is now thus ſpoken of, and not *before* (though *he* fore-warned of *him* before;

before; as hath been wrote * unto you) because before *now* this hour was not entered, of which *ye* were *so* fore-warned; and things come to be spoken of more plain in the movings of the Lord, as they enter, of which *he* warned before they entered; and this is the Love of the Lord, and his great lovingkindness, that as the *enemy* enters, so he manifests *him*, of whom he fore-warned; that friends may know that *he* is come, as *he* warned of *his* coming. And this *he* doth, that the *simple* may not be *beguiled* with *his* wiles; and that others may be left without excuse. For as the *Son* of *Perdition* cometh to work, even *him* whose Coming is [*after*] the *working* of *Satan* (as aforesaid) with [*all*] power, and signs, and *lying* wonders, and with [*all*] deceivableness of *unrighteousness* in *them* that *perish*; so *he* who is come, who is the *Son* of *God*, who shall reign for *ever*, who shall consume *him* with the spirit of *his* mouth, and destroy *him* with the *brightness* of *his* coming, reveals *him*, makes *him* manifest; even this *mystery* of *iniquity* that *already* works, *this* man *of sin*, [that] *wicked*, that *already* opposeth, and ex-

* *See Epist. of Love*, pag. 10, 11. *&c.*

alteth himſelf *above* all that is *called* God, or that is *worſhipped*; and this for the *Elect* ſake, that they may not be *deceived*: So that the *Prince* of *Peace* is before the *Prince* of *darkneſs*, in the *warning*, in the *propheſie*, and is *even* with *him* in his *working*, who ſhall conſume *him*; the *Son* of *God*, the *ſon* of *perdition*.

And if *ye* would know, *Whether he already worketh?* I ſay, *yea*; and *ye* may know *him* by *this* Character; He worketh *ſubtilly*, and in the *dark*, in the *ſimilitude* and *likeneſs* of *Truth*; but is not *Truth*.

And if *ye* ask me, *How ſhall ye find it to be ſo?*

I *anſwer*, You muſt ſtand off *him*, or keep *him* off; and what *he* preſents in the *Seed Immortal*, which cannot be *deceived*, in which alone *he* can be *diſcerned*. For if *ye* are *off* from this, from *your* watch, from *your* eye, from *your* favour, from *your* feeling, from the *Elect*, from the *Immortal*, which cannot be *deceived*; and let *him* in, and ſuffer *his* deceivableneſs to *ariſe* and work above the *Seed*, or to come *over* it; *your* eye will be *darkned*; *your* favour will be *loſt* (the *true* eye by which *you* ſhould ſee, the *true* favour by which *you* ſhould taſte) and *he* (with the *deceivableneſs* which is come to deceive you) will

come to be the *eye* by which *you* ſee, and the *ſavour* by which *you* taſte; and then ye are gone, if the *Lord* ſhew ye not mercy, by *deſtroying* him, and that of him which is in you.

For, *that* which was the *ſtate* of the *fall* at *firſt*, is *yours* in this, and is become *ſo* again, and in a greater danger you are, and *in* a far more *deceivable*; For, *your* coming to be *viſited*, and to feel *ſomething* quickned that was *dead* (I ſpeak to ſuch as have *been* ſenſible) and to ſee the *enemy* by whom *you* were held in *Death*; the Enemy coming to get over *you* again, and to deceive you again; It is a greater myſtery, not as an enemy to *Truth* (as before) or in *oppoſition* to *Truth*, as may ſeem, or appear to the *outward*; but as a friend of *Truth*, and as *holding* forth the *Word* of *Truth*; not as againſt the *Light*, but as an *Angel* of *Light*; not as *defiling* the *Temple* of *God*, or as *riſing* againſt *God*, or as in *oppoſition* to *God*, but as ſitting in the *Temple* of *God*, (*whoſe Temple ye are*, ſaid *Paul* to the *Corinthians*) and there, as *God*, oppoſing, and *exalting* himſelf over all that is *called* God, or, that is *worſhipped*, ſhewing himſelf that *he* is God. Onely here's the *difference*; He is not *God*, nor *Truth*, nor

the *Light*, nor a *friend* of *either*; but the *utter* enemy of *God*, *Truth*, and *Light*; yet as *Light*, as *Truth*, as *God*, seeks to destroy the *Truth*, and the *Light*, and *that* of *God* made manifest in the *Conscience*. Not as one that *tempteth* to *sin*, that *leadeth* into *evil*, as he did *Eve*, but as *one* that is *redeemed*, and *redeems* from *sin*, and *delivers* from *evil* (that is in the *words*, or the *shew* thereof) not as one that is not able to *bear* and *suffer* all things, but as *one* that *beareth* and *suffereth* all things, yet cannot *bear* the power of *Truth*; not as one that driveth from the measure of *God*, but as leading to it; yet it is to lead out of it, from the *Life*, to the *Word*; from the *Spirit* that *quickens*, to the *spirit* that *destroys*; not as *one* that would *destroy* the *Creation*, but as tender to *it*, and yet his Name is *Abaddon* and *Apollion*, and by *him* it is that the *Creation* suffers; and it groans to be *delivered* from the *vanity* unto which it is made subject by him; not *willingly*, but by *constraint*; and for the *manifestation* of the *Sons* of *God*; that it may be *delivered* from the *bondage* of *Corruption*, into the *glorious* liberty of the *Children* of *God*; which he is come to *destroy*: not as one *doing* things out of the *Wisdom* of *God*, but as doing *all* things

things in *his* Wiſdom, and the *height* of *Underſtanding*; yet it is the *wiſdom* that muſt *periſh*, and the *underſtanding* that muſt be *brought* to *nought*: Not as cauſing *Truth* to *ſuffer*, but as *ſuffering* for the *Truth*; yet, he it is by whom *Truth* ſuffers. And here's the *deceivableneſs*, the *myſtery*, the *myſtery* of *iniquity*, which *already* works; the *Man* of *Sin*, (one that's grown up) the *Son* of *Perdition*, (one that can do his Fathers work, who muſt be *deſtroyed*, that's his name, the *Son* of *Perdition*, or of *Deſtruction*; for that's the *ſignification* of *Perdition*) it came from *deſtruction*, and it muſt go to *Deſtruction*, it muſt be *Deſtroyed*; it was its *Birth*, it muſt be its *End*; it had its being in *Deſtruction*, and it muſt go into *it*; its being, and *its* end muſt be the *ſame*; *its* nature, and *its* iſſue, *its* root and prop, *its* Father and Mother, *its* Brethren and Siſters; no mercy to it from *God*, *he will* not *ſpare* it, who is come to *conſume* it; *he* will not deal gently with it, who is *come* to *deſtroy* it; whom *perdition* would *deſtroy*, whom *deſtruction* would *conſume*; who ſhall *deſtroy* deſtruction, and *conſume* perdition, and is come to do *it*. *O Death, I will be thy death! O Grave, I will be thy deſtruction! Repent-*

ance ſhall be hid from mine eyes; and the laſt enemy that ſhall be deſtroyed is death; And death and hell were caſt into the lake of fire which is the ſecond death. And *the great Dragon* was *caſt out, that* [*old*] *ſerpent called the Devil and Satan, which deceiveth the whole world; he was caſt out into the earth, and his angels were caſt out with him.*) *That* wicked, the *falſe Chriſt*, the *falſe Prophet*, the *Antichriſt*, that ſeemeth to be *for* Chriſt and to *be* Chriſt, and yet is *againſt Chriſt*; To ſpeak *for* and *of* God, and yet *oppoſeth* and *exalteth* himſelf *above* all that is *called God*, or that *is* worſhipped; and in the *Temple* of *God* ſitteth as *God*, and ſheweth *himſelf* that he is *God*; The *Abomination* of *Deſolation* ſtanding in the *Holy* place, where it *ought* not, (*for the Temple of God is holy, whoſe Temple ye are*) which when *ye* ſee (ſaith Chriſt) *viz. The abomination of Deſolation ſpoken of by Daniel the Prophet, (whoſo readeth let him underſtand)* ſtanding *where it ought not; then let them that be in Judea*, (in the *Land* where theſe things are) *flee into the Mountains*, the place of *refuge*, *let him which is on the houſe top*, (that ſees theſe things, and that the *time* is come) *not come down* (from the ſtate in which he is) *to take any thing out of the houſe*, (out

of

of the *ſtate* in which *he* is) *neither let him which is in the field* (in the *world*, and *now I am no more in the world, but theſe are in the world; the field is the World) return back to take his clothes* (*that* which covered *him*, or, that wherewithal *he* was covered, which *he* had left *every* one to the *elect*; to *that* which *gives* to *ſee*, to that which *preſerves*, the *City* of *Refuge*, the *place* of *habitations*; the *thing* in *them*, not to *that* from which he is gone, which he hath left, which *he* hath parted with, becauſe of *offences*, *no* returning again to the *old* coverings to hide from the *ſtorm*; which would not endure the *eye* which *firſt* manifeſted, and which the *eye* which *firſt* did manifeſt, did cauſe to be *caſt off*; *no* ſafety here, for *theſe* things muſt be diſſolved, they muſt be *deſtroyed*; *no* ſhelter but in the *Rock* of *Ages*, the *holy* Mountain) the *Hour* is *come*.

You may ſay, *How is this, or how can this come to paſs? or, how comes it that any ſhould be ſo deceived, who have known the way of God, or the path of Life; or, that have walked therein?*

I *Anſwer*, By the very ſame way as *Tranſgreſſion* at *firſt* entered, and *ſin* into the *World*.

How is that? It may be *ſaid*.

Anſw.

Answ. By *letting* in the *Serpent*; For, had *Eve* ſtood in that in which ſhe was made, *ſhe* had never been deceived; and it was *impoſſible* that *ſhe* ſhould *ſo* have been, had *ſhe* in that *ſtood*; but *ſhe* letting in the *Serpent*, the *Serpent* had her in *poſſeſſion*, & *was* the *eye* by which *ſhe* ſaw, and the *ſpirit* by which *ſhe* ſavoured, and the *hand* by which *ſhe* wrought, and the *foot* by which *ſhe* went. *He* entering into *her*, poſſeſſed *her*, and ſo *ſhe* was no longer guided by *that* in which *ſhe* was made, which was after the *Image* of God, in *righteouſneſs* and *true* holineſs; but by him, or, the *ſpirit* of *him*, which *ſhe* had let in to *her*, which had brought that in which *ſhe* was made under it, or, which *ſhe* had brought *under*, or put *out*, that the *Serpent* might *enter*; for whilſt *that* ſtood, *he* could not *enter*. For the *Spirit* it is that is the *ground* of *Union*, & the *cauſe* of *Senſe*; and therefore it is, that according to the *ſpirit* that is in *every* one, or that which rules, ſo is the *Senſe*, ſo is the *Union*. In the *Body* natural it is *ſo*; the *feeling*, the *ſuffering*, the *union*, the *joy*, is according as *any* thing *anſwers* unto, or is *againſt* the *Spirit* that is in *it*, by which *it* lives, and hath *its* being. And ſo it *is* as to the *Spiritual*; the *ſeeing*, *feeling*, *ſavouring*, *ſuffering*, *joying*,

ing, &c. is according to the *Spirit* that rules in *Man.*

Now if it be the *Lord*, the *Spirit* of the *Lord*, according to that which is *Living* of *God*; So is its *eye, ear, ſavour, hand, foot, love, joy*; And that which proceeds from the *Spirit* of *God* in *any*, anſwers to *its love, joy, hand, foot, ear, eye*, and his *ſavour is* according unto it. If it be the *ſpirit* of *deceivableneſs*, then according to *that* ſpirit of *deceivableneſs*, (for *deceivableneſs* there is of *ſundry* kinds, and each *deceivableneſs* anſwers to the *ſpirit* of which it *is*) it *ſees, feels, hears, underſtands, ſavours* according to *that* ſpirit, and to *that* ſpirit as it *moves* in *any* (for *now* the *ſpirit* is got in, and *it* works for *it* ſelf, and ſets the *creature*, having the *eye, &c. for* and *againſt any* thing that is *for* or *againſt* it) and as it moves in *any*, ſo it moves to *that* ſpirit; and ſo on the *contrary*, as to *that* which *oppoſeth*, or *oppreſſes* that *Spirit*, or *ſtrikes*, or *wounds* it, or *teſtifies* againſt *it*; *It* is in the *ſame* ſenſe as that *is* which is *ſo* oppoſed, *oppreſſed, ſtruck, wounded*, or *teſtified* againſt, and makes the *creature* to think, that *it is* the right *Seed* that is *ſo* oppoſed, *oppreſſed, ſtruck*, and *wounded*; and makes it cry out ſo, — *Thou Oppreſſeſt the Seed* — when it is the *Seed* of

evil

evil doers, the *false* Seed, the *degenerate* Plant, the *generation* of *corrupters*, the *begotten* of the *Devil*, the *Son* of *Perdition*, that is so *Strucken*, *Oppressed*, and *Wounded*, which *must* be *destroyed*, or it will *destroy* the *Creature*; and *here* is a *deceit* indeed, and a *thing most* considerately to be minded; when the *enemy* comes to make the *Creature* cry out of *that* which comes to *deliver* the *Creature*, and to make *his* sense of the *hand* that is *against* him to *destroy* him, that the *Creature* may be *saved* to be the *sense* of the *Creature*, and to raise the *Creature* against the *hand*, that by the *destruction* of *him*, and what he hath begotten, *seeks* to deliver the *Creature*: A *man* that is *here* can hardly be in a state more dangerous.

Now the *Devil* having wrought his work in *man*, and by *his* Artifices, and *deceivableness* beguiled *man* into a consent to *his* workings, to a *working* together with *him*, man comes to *suffer*, as that which is so begotten is made to *suffer*, and *suffer* it must, or *man* will be *destroyed*.

O Daughter of Babylon, who art to be destroyed; Happy shall he be that rewardeth thee as thou hast served us; Happy shall he be that taketh

aketh thy little ones, and daſheth them a-ainſt the ſtones.

Now the *ſpirit* of *deceivableneſs* having a *lace* in *any*; that is to ſay, *ſomething* an-werable to the *ſame deceivableneſs*, or that s of *its* nature, being *begotten* in the *crea-ure*, there the *ſpirit* of *deceivableneſs* which s *anſwerable* unto that *deceivableneſs* which s wrought in *the Creature*, *coming* & *entring* and *come* and *enter* it will as it can, when is at *its* laſt and ſees *it* muſt be caſt out.) t fills, it *poſſeſſes*, that *Creature* is filled, nd *poſſeſſed* therewith, ſo that it ſavors no-hing, nor is *affected* with *any* thing but hat is *according* unto *it*, and *it* feels the *ontrary*.

And this is the *Reaſon*, why there is *ſome-hing* that ſeems to be living, *ſomething* hat ſeems to be *ſavoury*, to he *refreſhing* in *hat*, which in it ſelf is *dead* as to the *life* f *God*, and in *enmity* unto *it*. The *ſpirit* of *eceivableneſs* is (as it were) the *ſoul* of *hat Creature*, or that which cauſeth the *efreſhing*, or *gives* the *feeling*, and the *ſeem-ngneſs* of *Life*; as the *Soul*, or the *Spirit* doth to the *Body* natural; or, the *Spirit* of *Life* to the *things* that are of *God*: There-fore ſaid *Paul*, *For, we are unto God a ſweet avour of Chriſt in them that are ſaved, and*

in

in them that perish; to the one we are a savour of Death unto Death, and to the other the savour of Life unto Life. And saith the *Lord*, —*The soul that sinneth it shall die.* The *spirit* of the *thing*, is that which gives the *savour* unto *that* thing, and it savours onely *that* which is of the *same* Spirit, so as to be one with it: That which is *agreeable* to the *Life* of a *man*, or *that* hath in *it* something of that nature of which *man's* life is, and by which *it is* preserved, answers to the spirit that is in *man*, which is in a mans Life; another thing doth not *that* is the contrary. So as to a *Beast* or any other *Creature*, this in the *natural*, and *this* gives the *savour*. So a *seed* of *deceivableness* being begotten, the *spirit* of *deceivableness* is the *soul* of it; or that by which *it* feels or *savours*; and *this* answers to *its* own in *all*. And such a thing being begotten in *man*, *man's* savour is *according* unto it.

Therefore it *nearly* concerns *every* friend to look to his *state*, and to see how *'tis* with *him*; before the *day* of the *Lord* come upon *him as a Thief in the night*; and left, ere *he* be aware, the enemy come, and enter by *one* spirit or *another* into *that* in *him*, in which *he* hath place (I speak still to

such

ſuch in whom *he* yet hath a place) for this *aſſuredly* I have *received* from the *Lord*, that before this *hour* be *over* (which is the *laſt* & *greateſt* of all, & *which is* already *entered*) there is not a place left in any friend in which the *enemy* hath place, but a *ſpirit* of *deceivableneſs* will come forth *anſwerable* unto it, be it in what *kind* ſoever, which will ſeek *thereby* to enter, and to *deſtroy* the *Creature*.

And the *reaſon* of *it* is this; The *enemy* hath been *long* working, and *very* ſubtilly too, (as I have ſaid) *he* hath not been *aſleep*, or *negligent* (*you* have not *ſuch* an enemy to deal with, and *you* will find it *ſo*) as *too* many have been; but *ever* ſince *this* day of the *Lord* came, *he* hath been ſeeking to keep or reſerve *ſome* place in *Friends* in which *he* was before, or to get ſome *new*; and having *ſo* reſerved, or *gotten*, *he* ſtrengthens it as *he* can; and works *night* and *day* for this purpoſe that *it* may be a *hold* for *himſelf* againſt the *day* of the *appearance* of him, who ſhall ariſe to caſt him out. For this *he knows*, that he muſt be caſt out by *him* who is *come*, as *ſure* as the *day* of *his* appearance is come who muſt caſt him out; and the nearer the time comes to be *finiſhed*, or to draw towards an *end*, the *more* he ſeeks to

viſit,

viſit, & *fill* up the *holds* that *he* hath gotten; that *ſo* at leaſt, in *this* or that particular (as I have elſewhere * ſpoken more at large) he *may* keep *him* from riſing, who is *Lord* and *King*, (yet riſe *he* will in *all* to *their* eternal *Salvation* or *deſtruction*) and make ſuch uſeful againſt *him* who *lives* for *ever*.

* See *Epiſt.* of *Love*, pag. 8. *&c.*

And this is the *reaſon* alſo *why* the *ſpirit* of *deceivableneſs*, the *Son* of *Perdition*, the *Man* of *Sin*, that *Wicked*, now begins to appear, whoſe coming is *after* the working of *Satan*, becauſe the *hour* is come wherein he muſt be caſt out; and *he* is *come* who muſt caſt him out; the *Son* of *God*, the *Heir* of all things, the *Brightneſs of the Fathers Glory*, *& the expreſs Image of his Perſon*; & therefore *he* makes uſe of *all* that he hath wrought, as *his* reſerve againſt *this* day of *his* appearing, who is come to caſt *him* out, and *he* hath wrought for this purpoſe; and *this* is the *reaſon* why *he* now reveals *him*, who is come to caſt *him* out, even *this* Myſtery of *Iniquity*; becauſe *he* but now *ſo* worketh againſt *him* that *is* come to caſt *him* out. And here is the *great* Myſtery.

So dear Friends, you have the *reaſon* of *theſe*

theſe things, and the *unfolding* of *this* Myſtery; becauſe the hour is come, and *he* that is come, who is *Lord* and *King*, unfolds and *reveals* them, and by the *brightneſs* of this *his* coming, deſtroys, and by the *ſpirit* of *his* mouth conſumes this *Son* of *Perdition*; even *him* whoſe coming is *after* the *working* of *Satan*, that *Old* Deceiver, with *all* Power, and *Signes*, and *lying Wonders*, and with *all deceivableneſs* of *Unrighteouſneſs* in them that *Periſh*.

Now, if *ye* ask me, *How comes this to paſs, that the enemy ſhould work ſo in Friends, and how it is wrought?*

I *anſwer*, It comes to paſs through *their* not waiting in, and watching to the *Power* of *God*, that which manifeſts, to have the *enemy* caſt out, (that which was before their *eyes* came to be *enlightened*, before they were *convinced* of *Truth*) and when he *was* caſt out to keep him out, that *he* might not enter in *again*; and by *their* receiving of *mixt* ſpirits, and not trying the *ſpirits*; that which is not *holy* right Seed: For, *every* thing begets *its* own *Image*: *Adam* begat a *Son* in his own *Image*, after *he* had tranſgreſſed, who before was the *Son* of *God*; and the Second *Adam*, the *Lord*

from *Heaven*, that which is *like* him; who is the *quickening* Spirit.

Life begets *Life*, and *Death Death*; and *every* thing that of which *nature* it *is*; ſo that if it be *holy*, that which is begotten is *like* it; if it be unholy, unſound, rotten, ſo is that which proceedeth from *it*, and the *iſſue* manifeſts it.

Therefore, *Friends* had need to look to it, what ſpirits *they* receive, and how *they* receive *them*: and to try, and examine *them* well, and not be *uncertain*, and *eaſie*, and running after *every* ſpirit that bears the *ſimilitude* of *Truth*. For, the *time* is now, that *Satan himſelf is transformed into an Angel of Light*; and he knowes it is *too* late for him to think to *enter* into the *flock*, and devour *it*, by that which is in *oppoſition* to *Truth*, or that is not in *ſound* words; nay, *he* hath tried *this* already, and it will not do; he muſt now work in a *Myſtery*, and a *Myſtery* muſt do it, if ever it be done; and this *he* knowes, and therefore *he* works in a *Myſtery*; the *Myſtery* of *Iniquity*, for ſo is its bottom, and ſo is its end, and ſo is its nature, and ſo is its work; and *he* is ſuffered *ſo* to do, to *try* the *Elect*, and to *ſweep* away *thoſe* who have *pleaſure* in *unrighteouſneſs*, on whom the *Lord* hath long

waited

waited, and in whom *his* Seed hath ſuffered, and *they* have made merry whilſt it hath been *under*, and have been *wanton*, and *proud*, and *careleſs*, and *earthly*, and *buſie-bodies*, and *many maſters*, and *haughty*, and *envious*, and *haters*, and *whiſperers*, and *backbiters*, and *ſowers* of *evil Seed*, (the *Devils* husbandmen) and *evil ſurmiſers*, and *railers*, and *falſe accuſers*, and *all* them who are not *obedient* to the *Truth* in the *day* of *God*. For, as the *Elect* is come, and the *Lord* hath brought *it* forth, ſo *it* muſt be *made* manifeſt; therefore *it* muſt be *tried*, and that is *high* above *all*; yea, the *higheſt* that can be, the *Elect*. So the *Myſtery* of *Iniquity* that comes to try *it*, that muſt be the *higheſt* that ever *was*, and in the *neareſt* ſimilitude; that it may appear, that there is *yet that* which is *higher* than *it*, *that* cannot be *deceived*. There *muſt be Hereſies*, *that thoſe that are approved may be made manifeſt*; and all *unſtable* ſpirits, that are *ſhort* of the *Elect*, yet keep not to the *Elect*, that are from *it*, that have been *negligent* and *careleſs* in the *day* of *their* viſitation; and have ſuffered the *weeds* to grow again *over* them, and have been *drinking* in *every* water, and *all* puddle *that* comes, and have been *led* away with *every* deceivableneſs,

may alſo be made manifeſt. Thoſe who have not kept to *their* watch, have not hearkened to the *warnings* of the *Lord*, but have riſen againſt *it*, and joyned with the *thief*, and the *murderer*, in the *day* of the *Lords* witneſs, to grieve the *ſoul* of the *righteous*, and *ſtop* down the *Teſtimony* of *God* (if it were poſſible) which yet 'twas not poſſible for *them* to do, for it was of *God*. I ſay, the *Lord* hath *ſuffered*, and will *ſuffer*, and doth *ſuffer* theſe things to be for *this* end and *purpoſe*, that the *ſtability* may be *made* manifeſt; who are *fixt* on *him* who is the *ſtability* of *times*, and alſo the *others*; and *now* how are *they* made manifeſt; and how do *they* toſs, and *reel*, and *fret*, and *riſe*, and *evil ſurmiſe*, and *evil ſpeak*, and *backbite*, & *hate*, and how are the *Garments* of *many* unkept; and how doth *their* nakedneſs appear, and how is *their* ſhame ſeen!

For *Friends*, it is but a *narrow* path to walk in, a little turning *aſide*, a *little* off the *watch*, a little *looking out*, a little *mudled*, and a *man* is gone; the *enemy* claps in upon *him*, who watcheth *his* advantage with his deceivableneſs; and then what becomes of *him? beguiling unſtable ſoules*; *his* ſhame is *manifeſt*.

Therefore, *he* who knew theſe *things*, and

and what the *hour* would be, and how *deceivable*, ſpake often; and *he* ſpake not in *vain*; that is to ſay, that *there* was not ground for what *he* ſaid, *Watch*; *What I ſay to one, I ſay to all, watch. Take heed, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſs, and the cares of this Life, and that day come upon you unawares; for as a ſnare it ſhall come on the Inhabitants of the earth.* And, *Watch, leſt coming ſuddenly he find ye ſleeping*; with *much* more of that *nature*, of which I have * other-where ſpoken more at large, in the *Movings* of the *Lord.*

* *See Epiſt. of Love Pag.* 20, 21, *&c.*

I ſay, *theſe* things comes to paſs through *not* watching, through *not* waiting, through *careleſneſs*, through *pride*, through *receiving* mixt *ſpirits*, through *not* trying of *ſpirits*, through not *abiding* in that which *tries* the *ſpirits*. For *alas*, how can that man but be deceived in *ſuch* an hour, wherein the *Myſtery* of *Iniquity* worketh; the *Man* of *Sin*, the *Son* of *Perdition*, that *Wicked*, with *all* Power, and *Signes*, and *lying* Wonders, and with *all* deceivableneſs of *unrighteouſneſs*, in *them* that *periſh*, (and is ſuffered ſo to do, for the *tryal*, and ma-

king manifeſt of *that* which cannot be *deceived*) who is not with *that* which cannot be deceived; *Many falſe Chriſts* (ſaith he) *ſhall ariſe, and falſe Prophets, and ſhall deceive many, yea, if it were poſſible, the very Elect*; then that which is not in the very *Elect*, how can it *but* be deceived; eſpecially where the *enemy* hath wrought before in *his* deceivableneſs, and prepared a *place* for *his Myſtery*, *his* falſe Chriſt, and *falſe* Prophet, his *Son* of *Perdition*, his *Man* of *Sin*, that *Wicked*, to work, and to receive *him*.

Therefore *Friends*, as I have ſaid, it concerns *you* nearly to mind *theſe* things; and not to be *fooliſh*, and *brittle*, and *ſtaggering*, and *unſeeing* the things that belong unto *your* peace, and riſing againſt *them* that do; for here will be the *miſery* of it, (though to ſuch you cauſe ſuffering for the *Seeds* ſake in *you*, which by *ſuch* things ſuffers; and for *their* love to *you*, yet) the *worſt* on't *you'l* have in the *end*; and if the *mercy* of the *Lord* yet prevent *you*, that *ye* deſcend not into the *pit*, with him with whom *ye* have joyned, and who hath wrought in *you* his deceivableneſs, which I tell you will be a *hard* matter to pull *you* from, *you* who drink *deep* of this, and are *obſti-*

obſtinate, yet *you* will come to *loſs*, and *great* loſs *too*, and of *your* Garments; and *your* ſhame will be *made* manifeſt, and *you* muſt bear *your* ſhame. Therefore in the *Bowels* of *Love* for the *Seeds* ſake in *you* all, I beſeech *you* mind, and conſider, for *theſe* are *no* jeſting things, nor is the *hour* little. *Eternity* depends upon it, ſhould *ye* be *cut* off, and *ye* will loſe *your* glory, and *your* renown will *dye* away, and all that *ye* have done and ſuffered for the *Truth* will be *loſt*, and *you* will be caſt out to the *loathing* of *your* perſons; yea, though *ye* were as the *ſignet* on *God's* right hand, yet *he* will pull *you* thence, and none of the *righteouſneſs* that *ye* have done ſhall be remembred; but in the *ſin* that ye have *ſinned*, and in the *iniquity* that *ye* have *committed*, ye ſhall *die*. And *others* will ſtep over *you*, and upon *your* graves wear *your* Crown, and bear the *Name* of the *Lord* for *ever* and *ever*, in which *he* will be glorified.

Hezekiah after *he* had recovered from *his* ſickneſs, and through a miracle, as a *ſign*, was reſtored, and *fifteen* years added to *his* Life: The *Sun* going bacward *ſo* many degrees, in *King* Ahaz *his* Dial; yet letting in the *Ambaſſadors* of the *King* of *Babylon*, and ſhewing *them his* Treaſury, he

did *foolishly*; and the *Lord* by the *Prophet* told him, that the *King* of *Babylon* should come, & carry it *all* away; wch. was fulfilled.

Friends, it is a *dangerous* thing to let *your* enemy into *your* Treasury, though he come to visit *you*, or send *his* Ambassadors to visit *you*, as in *kindness*, after *the* recovery of *your* sickness, as was the *Case* of *Hezekiah*, which was a *figure*: For, then the *Enemy* will get *your* Treasury, & wear *your* Treasure, and make use of *it* to deceive *others* as well as *you*; and to discern that with which *you* were, whilst *you* gained it.

Every *good* man, whilst he is *so*, (working the *work* of *God*, *doing*, *suffering*, *exercised* in the *Truth*) comes to *knowledge*, to *experience*, hath a *Treasury* of *all* that *he* hath done and known *within* him. *A good man out of the good Treasury of his heart, bringeth forth good things.* And, *Let your Treasure be in Heaven; for, where your Treasure is, there will your hearts be also.* There is something that *he* layes up, that is a *Remembrance* for *him* in the *time* to *come*. Now when the *enemy*, by any deceivableness shall get *into* you, and make use of *you* for *his* ends, *he* will come forth not in *his* own *hue*, and *ugly* shape (then *he* knows *he* shall be seen) but *cloathed* with *you*;

with

with what once *you* had in a *true* feeling of *God*, which whilſt *you* were ſo, *you* had a place with his *Choſen*; and with *this*, and under *this* will *he* ſeek to enter *into* ſuch *again*, and *ſo* to deceive, who is the *murderer*; and if *ſuch* who had once a *ſenſe* of *you* in the *living*, or, who look to *outward* things, to the *clothing*, the *good* words, and are not *on* their watch, be not *very* vigilant; in he will get by *that* again, and *ſo* deceive *you*; and when he *is* in, 'twill be *hard* having him *out* for the *Reaſons* aforeſaid.

And if *any* man hath been *more* eminent than *another* in *Truth*, or *ſuffering* for the *Truth*; with *ſuch* will *he* be dealing moſt, if *ſo* be into *ſuch* he can enter, and by *any* means deceive; and if he can *ſo* enter, and can *ſo* deceive *any* one who hath been *ſo* eminent for the *Truth*; look by *how* much that *man* hath been *eminent* in the *Truth*, and thereby, or by *ſufferings*, hath a place in *friends*, by *ſo* much the more is the *danger*; and by *ſo* much the *more* is the *zeal* of the *Lord* againſt *him* in *that* man, in whom *he* is *ſo* entred; ſo that *it* will not *ſpare* him, no not *for a moment*, nor can *it* have any *truce* with *him*; but as *now* the *Devil* is mounted in *his* Myſtery in his *Son*

of

of *Perdition*, ſo he that is come to *deſtroy* the *works* of the *Devil*, the *Son* of *Perdition*, will be at *him*, and uncover *him*, and unmask *him*, and pluck off *his* Hood, *his* Vizor, and ſhew *him* what *he* is, the *fowl* face under the *goodly* paint; the *ravening* wolf under the *ſheeps* cloathing, the *Son* of *Perdition* under the *ſimilitude* of the *Son* of *God*; and it will deſtroy *him*, not cocker *him*; it will conſume *him*, not ſmooth him up: For, now *its* come to it, *Life* and *Life*, *Victory* and *Victory*, *Death* and *Death*; the *laſt* encounter, which is *eternal*; and *here* indeed is the *ſharp* engagement, and the *quick* work, which admits of *no* reconciliation; one *cannot* live but in the *death* of the *other*. And a *moment* doth it (as it were) the *twinkling* of an *eye*, *it's* on a *ſudden*, in a *moment*, ere a *man* can think; *ſo* comes *deceivableneſs*, ſo *comes* that which uncovers, which deſtroys, which reveals, which conſumes *it*; *it* cannot be *born*, *it* muſt not be *born*, becauſe of the *danger*; it's the *precious* Life that's *hunted* after, *he* is in a *hood* to *murder*, and it is the *laſt* hour. *He* that is greater than *all*, who is over *all*, who is *more* vigilant to *ſave* than the *Enemy* is to deſtroy; who though *he* ſuffer the hour, yet will be *above* the *hour* for his *Seeds* ſake;

ſake; who holds the *Ballance*, who *orders* the *Battel*; the *Lord of hoſts muſters the hoſts of the Battel.* The *King* of *glory* who *is* come, *immortal*, *eternal*, the *Son* of *God*, who muſt *reign* for *ever* & *ever*; who is come to *reign* for *ever* & *ever*, and to take to *himſelf* the *Kingdom*, and will have it ſo; who is *more* able to ſave, than the *Son* of *Perdition* to deſtroy. It's the *great* Battel of the *Lord* God Almighty.

Therefore *Friends*, be ye all ſtill and quiet where *ye* ſee ſuch things are, and be not haſty in *judging*, or in *riſing* up againſt *that*, which comes forth to judg *ſuch* ſpirits nor limit the *Lord* to *your* Methods, nor *tie* him to *your* times, or *your* wills, or the will or *method* of *any* man; for the *Lord* will not be limited by *you*, nor *tied* by *you*, and the *Son* of *Perdition*, ſhall *not* come where the *Son* of *God* is *come*, but *he* will make *him* manifeſt, yea, in the *midſt* of the *Aſſembly*, and will ſheath *his* ſword in *his* blood, who would ſheath *his* ſword in the blood of the *Truth*. Remember, *Joab* and *Amaſa*; *Art thou in health my brother*, ſaid *Joab*, and *Joab took Amaſa by the beard, with the right hand, to kiſſe him, but Amaſa took not heed to the ſword that was in Joabs hand, ſo he ſmote him therewith in the fifth rib, and ſhed out*

his

his bowels to the ground, and ſtruck him not again, and he died. Remember *Joab* and *Abner*; *And when Abner was returned to Hebron* (for *David* had diſmiſt him who came to bring the *Kingdom* to *David*, and *he* was gone in *peace*; & *Joab* ſent after *him*, but *David* knew it not) *Joab took him aſide in the Gate, to ſpeak with him* [*quietly*] *& ſmote him there under the fifth rib, that he died.*

And, ſaid *David*, *Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters; as a man falleth before wicked men, ſo felleſt thou. Faithful are the wounds of a friend, but the kiſſes of an enemy are deceitful. Open rebuke is better than ſecret love.* Shall the *Enemy* come in among you diſguiſed to *deſtroy*, and ſhall he that ſees it ſuffer him to *deſtroy*? It's *too* late when he hath done *his* work; ſtay a while, take *him* aſide, let *him* do his work, and then ſpeak to *him*; ſhut the *door* when 'tis *too* late. Nay, He that is the *watchman* of *Iſrael*, that knows the *time* and the *hour*, who hath regard to his ſheep, is more wary; He'l not ſtand by and let a *Wolf* ſuck the *blood* of the *Lambs*, and let *him* alone: No, *one* or *another* he will ſtir up, in whom *he* is, to reveal, to ſmite *him*, with his *ſore*, and *great*, and *ſtrong* ſword; he will puniſh

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Leviathan, the *crooked piercing Serpent*, even *Leviathan* that crooked *Serpent*, and *ſhall ſlay the Dragon in the Sea.* There's *no* reconciliation, there's *no* ſparing, there's *no* mercy; It's the *murderer*, it's the *devourer*, it's the *deſtroyer*, that's entred under the *garment* of *peace*, *ſatisfaction*, and *union*; who may not be endured; but by *how* much the *more he* is *covered*, by *ſo* much the *more* is *he* to be *unript*, and the *quicker*; by *how* much the more, by *his* opportunity, and intereſt, he may *have* place in *thoſe* among whom *he* is; and by whom *he* ſeeks to *enter*.

Hence it came to paſſe that the *Spirit* of the *Lord* in *Paul*, would not bear with *Peter*, but withſtood him to the *face*, and wrote to another *Church* of it; for that he deſerved to be blamed. What was the *Reaſon?* Why, *Peter* was a *Chief* among the *Apoſtles*, and was the *Miniſter* of the *Circumciſion*; and the *enemy* being got into *Peter*, *Paul* knew, (or the *Spirit* of the *Lord* in *Paul*) what work *the* enemy would make, and where *he* would be *preſently*, even among *them* to whom *Peter* had miniſtred; and it *ſo* came to paſs, that many of the *Jews* were carried away, and *Barnabas* alſo, with the ſame diſſimulation.

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Therefore the *Spirit* of the *Lord* in *Paul* upon *ſuch* an occaſion was quick at the *Enemy*, which was got into *Peter*, and withſtood *him* to the *face*.

And ſo, when the *Devil* got into *Peter*, and ſaid in *him*, to *Chriſt*, *Be it far from the Lord, this ſhall not be unto thee*; when he was going to *Jeruſalem* to ſuffer, and as *he* went was telling *them* of his *ſufferings*, and that they ſhould put *him* to *death*, *Get thee behind me Satan* (ſaid he) *thou art an offence unto me, for thou ſavoureſt not the things of God, but the things that be of men.* For, as the *Devil* in the *Scribes* and *Phariſees* ſought to put him to *Death*, ſo *he* wrought in *Him*, and in *Peter*, if ſo be *he* might keep *him* from being *willing* to die; and ſo *he* had done *his* work. But, *He became obedient to Death*, (for *he* was to die, and ſo to do the *will* of *God*, which was the *will* of *God*) *even the death of the Croſs; therefore God highly exalted him, and gave him a Name above every Name: That at the Name of Jeſus every knee ſhould bow, and tongue confeſs; of things in the earth, and under the earth. And by death he overcame him who had the power of death, which was the Devil.* And therefore ſaid *he*, *I have a Baptiſm wherewith I am to be Baptized, and*

Oh

Oh how am I ſtraitned till it be recompliſhed! Be it far from the Lord, this ſhall not be unto thee (ſaid *Peter*) *One* would have thought it to be but a *tender* word, who looked out) *Get thee behind me Satan.* The *Devil* was in *it*, and *his* end as before; therefore *he* made *quick* work with the *Devil*, who would have made *quick* work with him.

And *ſo Korah, Dathan,* and *Abiram,* and the 250 *Princes* of the *Congregation,* who gathered *themſelves* together againſt *Moſes* and againſt *Aaron,* and ſaid unto them, *You take too much upon you, ſeeing all the Congregation are holy every one of them, and the Lord is among them; wherefore then lift ye up your ſelves above the Congregation of the Lord?* *Moſes* was quick with *them, Even to morrow* (ſaid he to *Korah* and all *his* company) *the Lord will ſhew who are his, and who is holy, and will cauſe him to come near unto him; even him whom he hath choſen, will he cauſe to come near unto him. And he ſpake unto the Congregation, ſaying, Depart I pray you, from the Tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all their ſins.*— And, — *Hereby ye ſhall know that the Lord hath ſent me to do all theſe works; for I have not done them of mine own mind. If theſe men die the*

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common death of all men; or, if they be visited after the visitation of all men, then the Lord hath not sent me: But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the Pit, then ye shall understand that these men have provoked the Lord. — Here was *quick* work — *And it came to pass as he had made an end of speaking all these words, that the ground clave asunder, that was under them, and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained to Korah, and all their goods; They and all that appertained to them, went down alive into the Pit; And the Earth closed upon them, and they perished from among the Congregation; and all Israel that were round about them fled at the cry of them; for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered Incense.* — Now with an eye that looks out, *one* would think it *hard*, that for *such* an offence (a small one, as one so might judge, in comparison of the judgement that followed) a *few* words *so* spoken, and such words as to *Moses* and *Aaron* (as aforesaid) such a *sore* and *quick* hand

hand ſhould be turned on *them*, as hath *been* rehearſed; the *Earth* open *her* mouth, and *preſently* too, and *ſwallow them* up, and *all they* had, and that appertained to them: and the *Fire* come down from the *Lord*, and conſume *them*. *One* might think, could *they* not have been told *privately* of *this* matter, and reproved, and *ſo* have let the matter to have paſſed, ſeeing *they* were *eminent* Men, *Levites* (who miniſtred before the *Lord*) and *Princes*, *Princes* of the *Congregation*, and to have borne the thing; eſpecially, ſeeing that the *Congregation* was *holy*, and the *Lord* in the *midſt*, as *he* was with the *Congregation*: and this might be but a *miſtake*; or *ſome* Temptation that might get over *them*; or *matter* of *Emulation*, and ſo might the *eaſier* be paſſed by, and covered. *No*, the matter was of *another* nature; *they* being *Eminent*, *Levites*, *Princes* of the *Congregation*, and having thereby an *Influence* upon the *Congregation*; *this* Spirit being got up in *them*; the *whole* Congregation, on which *they* had influence, and in whom *they* had place, was like to be endangered, and the thing to have run thorow *them* all; and ſo *they* were in danger to have been deſtroyed. Therefore the *Spirit* of the *Lord* in *Moſes* was *quick*, which

ſaw *this*, and the *Wrath* of the *Lord* which *was* moving, and which would have deſtroyed *them*; and the *Lord* was *quick*, *Separate your ſelves* (ſaid the *Lord* to *Moſes* and *Aaron*) *from among this Congregation, that I may conſume them in a moment: And they fell on their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one Man ſin, and wilt thou be wroth with all the Congregation? And the Lord ſpake unto* Moſes, *ſaying, Speak unto the Congregation, ſaying, Get ye up from about the Tabernacles of* Korah, Dathan, *and* Abiram. And how far *their* Spirit was got into the *Congregation*; and *ſo* what need there was of *this* quick, and *dreadful*, and *manifeſt* Judgment, appears in that (notwithſtanding the *Judgment* was *ſo* eminent, and ſo *quick*, and from the *Lord*; and according as *Moſes* had ſaid, that, *Even to morrow the Lord will ſhew who are his, and who is holy; and will cauſe him to come near unto him*, &c. And it *ſo* came to paſs as *Moſes* had ſaid: and the *Lord* thereby had ſhewed (as ſaid *Moſes*) who are *his*, and who *is* holy; and did cauſe him to draw *near* him: yea, and that aſſoon as *Moſes* had done ſpeaking the *Words* of the *Judgment*, the *Judgment* came as *aforeſaid*. Yet) *on the morrow all the Congregation of*

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the Children of Iſrael murmured againſt Moſes, *and againſt* Aaron, *ſaying*,— [Ye have killed the People of the Lord—] Inſomuch that the *Lord* ſaid the *ſecond* time unto *Moſes*. and *Aaron*, *Get ye up from among this Congregation, that I may conſume them as in a moment: and they fell on their faces. And* Moſes *ſaid unto* Aaron, *Take a Cenſer, and put fire therein from off the Altar, and put on Incenſe; and go quickly into the Congregation, and make an Atonement for them: for there is Wrath gone out from the Lord; the Plague is begun. And* Aaron *took as* Moſes *commanded, and ran into the midſt of the Congregation; and behold the Plague was begun among the People; and he put on Incenſe, and made an Atonement for the People; and he ſtood between the dead, and the living, and the Plague was ſtaid. Now they that died in the plague were Fourteen thouſand, and Seven hundred, beſides them that died about the matter of* Korah: *And* Aaron *returned unto* Moſes *unto the door of the Tabernacle of the Congregation, and the Plague was ſtaid.* So that *nothing* leſs than *this* could have been to ſave *the* Congregation; for the *matter* was grown *high*, and had took *its* root before *it* appeared: and *Moſes* ſaw *its* root; and *he* ſaid unto *Korah*, *Hear I pray*

you, ye Sons of Levi, *ſeemeth it a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the Congregation of Iſrael, to bring you near to himſelf, to do the Service of the Tabernacle of the Lord, and to ſtand before the Congregation, to miniſter unto them; and he hath brought thee near to him, and all thy Brethren, the Sons of* Levi, *with thee; and ſeek ye the Prieſthood alſo: For which cauſe both thou, and all thy company are gathered together againſt the Lord: and what is* Aaron *that ye murmur againſt him? And* Moſes *ſent to call* Dathan, *and* Abiram, *the Sons of* Eliab, *which ſaid, We will not come up: Is it a ſmall thing unto us, that thou haſt brought us up out of a Land that floweth with milk and honey, to kill us in the Wilderneſs, except thou make thy ſelf altogether a Prince over us? Moreover, thou haſt not brought us into a Land that floweth with milk and honey; or given us inheritance of fields and vineyards: Wilt thou put out the eyes of theſe men? we will not come up. And* Moſes *was very wroth, and ſaid unto the Lord, Reſpect not thou their Offering; I have not taken an Aſſe from them; neither have I hurt one of them. And* Moſes *ſaid unto* Korah, *Be thou, and all thy company before the Lord, thou, and they, and* Aaron *to morrow; and take every man his Cenſer,*

cer, and put Incenſe in them, and bring ye before the Lord every man his Cenſer, two hundred and fifty Cenſers; thou alſo, and Aaron *each of you his Cenſer; and they took every man his Cenſer, and put fire in them, and laid incenſe thereon; and ſtood in the door of the Tabernacle of the Congregation with* Moſes *and* Aaron: *and* Korah *gathered all the Congregation againſt them, unto the door of the Tabernacle of the Congregation; and the Glory of the Lord appeared unto all the Congregation: And the Lord ſpake unto* Moſes *and to* Aaron, *ſaying, Separate your ſelves from among this Congregation, that I may conſume them in a moment*, &c. as aforeſaid.

Now *Friends*, theſe things were *Figures* in the *Outward*, of that which is *true* in the *Inward*, which anſwers thereunto, as the *Body* to the *Shadow*; and the *Subſtance* to the *Type*: And *theſe things were our Examples* (ſaid *Paul* to the *Corinthians* of the *Jews* that *murmured*) *to the intent that we ſhould not luſt after evil things, as they alſo luſted; neither be ye Idolaters as were ſome of them, as it is written, The people ſate down to eate and drink, and roſe up to play: neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand: neither let us tempt Chriſt as ſome*

of them alſo tempted, and were deſtroyed of Serpents: neither murmur ye as ſome of them alſo murmured, and were deſtroyed of the Deſtroyer. Now all theſe things hapned unto them for Enſamples; and they are written for our admonition, upon whom the ends of the world are come: Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.

And ſo as to the *Calf*; *Moſes* was in the *Mount*, receiving the *lively* Oracles from *God*; and whilſt *he* tarryed, ſaid the *People* to *Aaron*, *Up, make us gods that ſhall go before us; for as for this* Moſes, *the man that brought us out of the Land of* Egypt, *we wot not what is become of him. And* Aaron *ſaid unto them, Break off the golden ear-rings which are in the ears of your Wives, of your Sons, and of your Daughters* (now *theſe* were the *things they* brought out of *Egypt*, which the *Egiptians* gave *them* when *they* came out of *Egypt*; and *they* robbed the *Egyptians*) and bring *them* unto *me: and all the people broke off the golden ear-rings which were in their eares, and brought them to* Aaron; *and he received them at their hand, and faſhioned it with a graving toole, after he had made it a molten Calf: and they ſaid, Theſe are thy gods, O Iſrael, that brought thee out of the Land of* Egypt. *And when* Aaron

ſaw

ſaw it, he built an Altar before it, and made proclamation, and ſaid, To morrow is a feaſt unto the Lord: And they roſe up early on the morrow, and offred Burnt-offrings, and brought Peace-offrings; and the people ſate down to eate and to drink, and roſe up to play. And the Lord ſaid unto Moſes, *Get thee down, for thy People which thou broughteſt out of the Land of* Egypt, *have corrupted themſelves; they have turned aſide quickly out of the Way that I commanded them; they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto; and ſaid, Theſe be thy gods, O Iſrael, which brought thee out of the Land of* Egypt. *And the Lord ſaid unto* Moſes, *I have ſeen this People, and behold it is a ſtiff-necked people; now therefore let me alone that my Wrath may wax hot againſt them, and that I may conſume them; and I will make of thee a great nation. And* Moſes *beſought the Lord his God, and ſaid: Lord, Why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the Land of* Egypt, *with great power, and with a mighty hand? wherefore ſhould the* Egyptians *ſpeak, and ſay, For miſchief did he bring them out to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this*

evil against thy people: remember Abraham, *and* Isaac, *and* Israel *thy servants, to whom thou swearest by thy own self, and saidst unto them, I will multiply your seed as the Stars of heaven; and all this Land that I have spoken of will I give unto your seed, and they shall inherit it for ever: And the Lord repented of the evil which he thought to do unto his people. And* Moses *turned, and went down from the Mount, and the two Tables of the Testimony were in his hand; the Tables were written on both their sides; on the one side, and on the other were they written: and the Tables were the work of God; and the writing was the writing of God graven upon the Tables. And when* Joshua *heard the noise of the people as they shouted, he said unto* Moses, *There is a noise of war in the Camp: and he said, It is not the voice of them that shout for mastery; neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear. And it came to pass, that assoon as he came nigh to the Camp, that he saw the Calf, and the Dancing; and* Moses *anger waxed hot, and he cast the Tables out of his hand, and brake them beneath the Mount: and he took the Calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the*

Children

Children of Iſrael drink of it. And Moſes *ſaid unto* Aaron, *What did theſe people do unto thee, that thou haſt brought ſo great a ſin upon them? And* Aaron *ſaid, Let not the anger of my Lord wax hot; thou knoweſt the people that they are ſet on miſchief; for they ſaid unto me, Make us gods which ſhall go before us; for as for this* Moſes *the man that brought us up out of the Land of* Egypt, *we wot not what is become of him. And I ſaid unto them, Whoſoever hath any gold, let them break it off; ſo they gave it me, and I caſt it into the fire, and there came out this Calf. And when* Moſes *ſaw that the people were naked (for* Aaron *had made them naked unto their ſhame, among their enemies) then* Moſes *ſtood in the gate of the Camp, and ſaid, Who is on the Lord's ſide? let him come unto me; and all the Sons of* Levi *gathered themſelves together unto him, and he ſaid unto them, Thus ſaith the Lord God of Iſrael, Put every man his Sword by his ſide, and go in and out from gate to gate throughout the Camp, and ſlay every man his Brother, and every man his Companion, and every man his Neighbour; and the Children of* Levi *did according to the word of* Moſes: *and there fell of the People in that day, about Three thouſand men: for* Moſes *had ſaid, Conſe-*

crate

crate your ſelves to day unto the Lord, even every man upon his ſon, and upon his brother, that he may beſtow upon you a bleſſing this day. And it came to paſs on the morrow that Moſes *ſaid unto the people, Ye have ſinned a great ſin, and now I will go up unto the Lord, peradventure I ſhall make an Atonement for your ſin. And* Moſes *returned unto the Lord, and ſaid, O this people have ſinned a great ſin, and have made them gods of gold; yet now, if thou wilt forgive their ſin, and if not, blot me I pray thee out of thy Book which thou haſt written: and the Lord ſaid unto* Moſes, *Whoſoever hath ſinned againſt me, him will I blot out of my Book: Therefore now, go, lead the people unto the place of which I have ſpoken unto thee; behold mine Angel ſhall go before thee: nevertheleſs, in the day that I viſit, I will viſit their ſin upon them. And the Lord plagued the People, becauſe they made the Calf which* Aaron *made.*

Now *theſe* things *alſo* were written for *our* Examples, upon whom the *ends* of the *world* are *come*, and are *Figures* of the *thing* that is *now*, which the *Lord* ſees, and is offended with, and which *his* jealouſie will take hold of, and *his* Plague ſhall ſlay, for *theſe* are not *light* things before the *Lord*, but *he* will viſit *them*, in the *day* that *he* will

will viſit *their* ſin upon *ſuch*, and will plague *them*. But as for *Levi*, ſaith the *Lord* of *Hoſts*, *My Covenant was with him, of Life, and Peace, and I gave them to him, for the fear wherewith he feared me, and was afraid before my Name: The Law of Truth was in his mouth, and Iniquity was not found in his lips; he walked with me in peace and equity, and did turn many from their iniquity: For, the Prieſts lips ſhould keep knowledge, and they ſhould ſeek the Law at his mouth; for he is the Meſſenger of the Lord of Hoſts; but ye have departed out of the way; ye have cauſed many to ſtumble at the Law; ye have corrupted the Covenant of* Levi, *ſaith the Lord of Hoſts.* And *Levi* was a *Type* of *Chriſt*; and of *Levi* ſaid *Moſes*, *Let thy Thummim, and thy Urim be with thy Holy One, whom thou didſt prove at* Maſſah, *and with whom thou diſt ſtrive at the waters of* Meribah; *who ſaid unto his father, and to his mother, I have not ſeen him; neither did he acknowledge his brethren, nor knew his own children, for they have obſerved thy Law, and kept thy Covenant: they ſhall teach* Jacob *thy Judgments, and* Iſrael *thy Law; they ſhall put incenſe before thee, and whole burnt-offrings upon thine Altar: Bleſs Lord his Subſtance, and accept the works of his hands:*

ſmite

ſmite thorow the loins of them that riſe up againſt him, and of them that hate him, that they riſe not up again.

The *ſame* may be read in *Joſhua's* circumciſing the *Iſraelites* the *ſecond* time, after *Moſes* was *dead*; and the *Iſraelites* were *paſſed* over *Jordan* to *poſſeſs* the *Land*, and the *waters* divided *hither* and *thither*, ſo that *they* went on *dry* land in the *midſt* of the *River*, as the *Red-ſea* divided when *they* came out of *Egypt* (*What ailed thee, O thou Sea, that thou fledſt; thou Jordan, that thou waſt driven back; ye Mountains, that ye skipped like rams, and ye little Hills like lambs? Tremble thou earth at the Preſence of the Lord, at the preſence of the God of* Jacob, *which turned the rock into a ſtanding water; the flint into a fountain of waters: The Sea ſaw it, and fled, Jordan, and it, was driven back: The mountains skipped like rams, and the little hills like lambs: when* Judah *was his ſanctuary, and* Iſrael *his dominion, when Iſrael came out of Egypt, the houſe of* Jacob, *from a people of ſtrange language.*) I ſay after *they* had paſſed *over* Jordan, and the *waters* divided *hither* and *thither*, and *they* were come over *dry-ſhod*; and the *waters which came down from above, ſtood and roſe up upon an heap very far from the City* Adam,

Adam, *that is beſides* Zaretan; *and thoſe that came down towards the ſea of the plain, even the Salt-ſea, failed, and were cut off; and the people paſſed over right againſt* Jericho; *and the Prieſts that bear the Ark of the Covenant of the Lord, ſtood firm on dry ground in the midſt of* Jordan; *and all the* Iſraelites *paſſed over on dry ground, until all the people were paſſed over* Jordan. I ſay, after *all* this, and that thereby *they* knew that the *living* God was amongſt *them*, and that *he* would *without fail drive out from before them, the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Gergaſhites, and the Amorites, and the Jebuſites; as the Lord had ſaid to them before by the hand of* Joſhua; yet ſaid the *Lord* (after *they* were paſſed *over*, and *this* wonder wrought, and *this* word fulfilled; and the *heart* of the *Kings* of the *Amorites*, which were on the *ſide* of *Jordan weſtward, and of the Canaanites which were, by the Sea* melted, *when they heard that the Lord had dried up the Waters of* Jordan *from before the Children of Iſrael* (for it was at the *time* of *harveſt* when *Jordan* overflowes *all* its banks, that the *Lord* did *this*) *neither was there ſpirit in them any more, becauſe of the Children of Iſrael.*) I ſay, yet *ſaid the Lord unto* Joſhua, *Make*

thee

thee [*ſharp*] *Knives, and circumciſe again the Children of Iſrael the ſecond time: and* Joſhua *made him ſharp knives, and circumciſed the Children of Iſrael at the Hill of foreskins: And this is the cauſe why* Joſhua *did circumciſe all the people that came out of Egypt that were Males; even all the men of war died in the wilderneſs by the way, after they came out of Egypt. Now all the People that came out were circumciſed; but all the people that were born in the Wilderneſs by the way, as they came forth out of Egypt, them they had not circumciſed: for the Children of Iſrael walked forty years in the wilderneſ, till all the people that were men of war, which came out of Egppt, were conſumed, becauſe they obeyed not the voice of the Lord; unto whom the Lord ſware that he would not ſhew them the Land which the Lord ſware unto their Fathers, that he would give us, a Land that flowed with milk and honey: and their Children whom he raiſed up in their ſtead, them* Joſhua *circumciſed: for they were uncircumciſed, becauſe they had not circumciſed them by the way. And it came to paſs, when they had done circumciſing of the people, that they abode in their places in the Camp till they were whole: and the Lord ſaid unto* Joſhua, *This day have I rouled away the Reproach of Egypt from*

from off you: wherefore the name of the place is called Gilgal *unto this day. And the Children of Iſrael encamped in* Gilgal, *and kept the Paſſover on the fourteenth day of the month at* Even, *in the plains of* Jericho; *and they did eat of the old Corn of the Land on the morrow after the paſſover, unleavened Cakes, and parched Corn in the ſelf-ſame day; and the Manna ceaſed on the morrow after they had eaten of the old corn of the Land: neither had the Children of Iſrael Manna any more, but they did eat of the Fruit of the Land of Canaan that year.*

Now *Abraham* not tarrying for the *Seed* of the *Promiſe*, in which *all* the Families of the *earth* were to be *bleſſed*, went into *Hagar*, whom *Sarah* (who *waited* not) gave unto *him*, who was *Sarahs Bond-maid*, who bare *him* a *Son*, and the *Angel* of the *Lord* called *his* name *Iſhmael*, *becauſe the Lord had heard her affliction*; who fled from *her* Miſtreſs, who was deſpiſed in *her* eyes, when *ſhe* ſaw *ſhe* had conceived by *Abram*; therefore *Sarah* dealt hardly by *her*, and *ſhe* fled *her* face; and ſaid the *Angel*, *He will be a wild man; his hand will be againſt every man, and every mans hand againſt him; and he ſhall dwell in the preſence of all his Brethren.* And of this *Iſhmael*, *Abraham* ſaid

to

to the *Lord*, *O that* Iſmael *might live before thee*: When the *Lord* had ſaid to *him*, That *he would give him a Son of* Sarai, *and that he would bleſs her, and that a Mother of Nations ſhe ſhould be, and Kings of people ſhould be of her*; *then* Abraham *fell upon his face, and laughed, and ſaid in his heart, Shall a Child be born unto him that's an hundred years old? & ſhall* Sarah *that is ninety years old bear? And Abraham ſaid unto God, O that* Iſhmael *might live before thee.* And *this* after the *Lord* had changed *his* name from *Abram* to *Abraham*, and *Sarah's* name from *Sarah* to *Sarai*, and had made *his* Covenant with *him*, and ſpoken to *him* as aforeſaid. And *David* had an *Abſolom*, whom *he* cocker'd much, and unto whom *his ſoul* longed to go forth, though *he* had killed *his* brother *Amnon*, and whom *he* ſuffered to *ſit* afterwards in the *gate*, and to *ſteal* away the *hearts* of the *people*: *O that I were made Judge in the Land* (ſaid *he* to *them* that came *in* to *have judgment* of the *King*) *then every man that hath any ſuite, or cauſe, might come unto me, & I would do him Juſtice; & when any man that had a controverſie, came to the King for Judgment, then* Abſolom *called to him, and ſaid, Of what City art thou?*

and

and he ſaid, Thy ſervant is of one of the Tribes of Iſrael: and Abſolom *ſaid unto him, See that thy Matters be good and right; but there is no man deputed of the King to hear thee.* Abſolom *ſaid moreover, Oh that I were made Judge in the Land, &c.* as aforeſaid. *And it was ſo that when any man came nigh him to do him obeyſance, he put forth his hand, and took him, and kiſſed him: And on this manner did* Abſolom *to all Iſrael that came to the King for judgment; ſo* Abſolom *ſtole the hearts of the men of Iſrael; and he made* David *to* flee out of *Jeruſalem* (the *Son* of *his* bowels) and followed after *him* with *his* Army of *Iſrael*; and *Davids* chief *Counſellour*, *Achitophel* (whoſe *word* was as the *Oracle* of *God*) *So was the Counſel of* Achitophel, *which he connſelled in thoſe dayes, as if a man had enquired at the Oracle of God,* (read *this*, *Friends*, and ſee what's neir *you* to hurt *you*, even in *your* boſoms, *your* familiar *friend*. *It was thou, a man* (ſaid *David* in *his* deep diſtreſs, when *he* and *Abſolom* put *him* to it) *mine equal, my guide, and my acquaintance, we took ſweet Counſel together, and walked to the Houſe of God in company; Had it been an enemy that had done me this harme, I could have born it; but it was not an enemy that reproached me; neither was*

it he that hated me, that did magnifie himself against me; but it is thou, as aforesaid: *Let death* (said he) *seize upon them* (see the zeal) *and let them go down quick into Hell; for wickedness is on their dwellings, & amongst them)* I say, as if a man had enquired at the *Oracle* of *God, so was all the Counsel of* Ahithophel, *both with* David, *and with* Absolom: and *he* put *David* to *sore* distress till *he* was taken up in the *Battail* between the *heaven* and the *earth*, by the *head*, under the *thick* boughs of a *great* Oake, which *his* mule carried *him* under, and *went away*, and *Joab* had thrust *three* Darts thorow *his* heart, whilst *he* was yet alive in the *midst* of the *Oak*; then *David* mourned for *Absolom*, when *he* heard *he was* dead that sought *his* life, and thus put *him* to it for the *Kingdom*; and he *wept*, and *said*, *O my Son* Absolom, *my Son, my Son* Absolom, *would God I had died for thee, O* Absolom *my Son, my Son:* And it was told *Joab*, *Behold the King weepeth, and mourneth for* Absolom: *And the victory that day, was turned into mourning unto all the people; for the people heard say that day, how the King was grieved for his Son; and the people got them by stealth that day into the City, as people being ashamed, steal away when they flee in battel: But*

the King covered his face, and the King cried with a loud voice, O my Son Abſolom, *O* Abſolom, *my Son, my Son. And* Joab *came into the houſe to the King, and ſaid, Thou haſt ſhamed this day the faces of all thy Servants, which this day have ſaved thy life, and the lives of thy Sons, and of thy Daughters, and the lives of thy Wives, and the lives of thy Concubines, in that thou loveſt thine enemies, and hateſt thy friends; for thou haſt declared this day, that thou regardeſt neither Princes, nor Servants; for this day I perceive, if* Abſolom *had lived, and all we had died this day, then it had pleaſed thee well. Now, therefore ariſe, go forth and ſpeak comfortable to thy Servants; for, I ſwear by the Lord, if thou go not forth, there will not tarry one with thee this night, and that will be worſe unto thee, than all the evil that befel thee from thy youth until now: Then the King aroſe, and ſate in the gate, and they told unto all the people, ſaying, Behold the King doth ſit in the Gate, and all the people came before the King, for Iſrael had fled every man to his Tent.* And this was the ſtate of *Abraham*, and *David*; and *theſe* things were *Allegories*, and written for *our* Examples (as aforeſaid) that by *theſe* things *another* thing may be read which it *typifies* forth, and *ſignifies*.

But *these* things were not wrought at *once*, or *presently*, but after a *long* ſpace of *time*, when *Abraham* was grown *old*, and *ſtricken* in *years*, and had *waited* long for the *Promiſe*, and *Sarai* was *paſt* child-bearing, according to the *manner* of *women*; then the *enemy* prevailed, and a *Son* was brought forth by the *Bond-woman*, *ſomething like*, of which, *according* to the *fleſh*, *Abraham* was the *Father*, and whom *Sarah* gave to *Abraham*, but *Hagar* was *its* Mother, who was the *bond-woman*: And this *Son* of the *bond-woman*, perſecuted the *Son* of the *free-woman* (*Iſaac* the *heir* of the *promiſe*) but it was *ſome time* firſt. It was *thirteen* years after *Iſhmael* that *Iſaac* was born; and when *Iſaac* was ſomewhat grown up, and weaned, then *Iſhmael* perſecuted *Iſaac*, he mocked *him*, and *Sarah* ſaw it. The *time* was come that the *Son* of the *free-woman* was to *inherit*, and the *Son* of the *bond-woman* to be *caſt* out; and *this* time being come, the *Son* of the *bond-woman* roſe againſt the *Son* of the *free-woman*, he manifeſted *himſelf*, and *Sarah* ſaw it, and ſhe could not bear it, but ſpake to *Abraham*: and the *Lord* ſaid unto *Abraham*, *Let it not be grievous in thy ſight, becauſe of the Lad, and becauſe of the Bond-woman; in all that*

Sarah

Sarah *hath ſaid unto thee, hearken unto her voice; for, in* Iſaac *ſhall thy Seed be called; for the Child grew, and was weaned, and* Abraham *made a great Feaſt the ſame day that* Iſaac *was weaned. And* Sarah *ſaw the Son of* Hagar *the Egptyian, which ſhe had bore unto* Abraham, *mocking, wherefore ſhe ſaid unto* Abraham, *Caſt out this Bond-woman and her Son; for the Son of this bond-woman ſhall not be heir with my Son, even with* Iſaac; *and the thing was very grievous in* Abraham's *ſight becauſe of his ſon.* And what ſaith the *Scripture* (ſaith *Paul*) *Caſt out the bond-woman and her ſon; for the ſon of the bond-woman* (how *tender* ſo ever *Abraham* be of *him*) *ſhall not be heir with the ſon of the free-woman.* And it was a *great* while ere *Abſolom* was *grown* up, and had *ſo* wrought as aforeſaid, and ſought the *Kingdom.* And the *Prince* of *this* world is the *ſame* in *this* day, as then, and by *little* and *little* he ſeeks to deceive; and by *little* and *little* to get in, and *he* chooſes *him* times and *ſeaſons*, and *he* nouriſhes his *brood*, and *deceives* the *underſtanding*, through the careleſneſs of *Friends*, and their not *watching* to that which would diſcover *him*, with that which *he* hath begotten, and raiſeth an opinion in *ſuch*, or a *thought* of being that which

they

they are not, and *against* that which is; and by *Pride* and *Envy*, *careleſneſs* & *negligence*, *following* the *World* and *Pleaſures*, vailes *them*, and brings a *cloud* over their *eye*, and darkens *that* by which they ſhould *ſee*; and then with *theſe* things, he *quickens* that of his own begetting, which riſes in *ſuch* as the *true* ſeed, and *it* ſaith, *It is the true ſeed*, (which *all* this while lies under, and ſuffers) and riſes in *ſuch* againſt the *true* Seed, which ſuffers for the *ſeed* in *them* & *others*, and cannot endure *it*, nor to hear *it* ſpeak in ſuch (as *ſuffer* for the *ſeed* in *them*) if it can help *it*; and if the *Pride* and *Envy* in *ſuch* can but have a *little* colour, under which to ſhelter *themſelves* againſt *thoſe* that *they* would have but *equal* to, or under *themſelves*, who yet are *above* them in the *Seed* of *God*; for the *enemy* muſt have *ſomething* to keep *them* up in the *thoughts* of *themſelves*, that *they* are *ſomething*, when it is not *ſo*, as they *think*, otherwiſe (*he knows*) *they* might be *jealous* of *their* ſtate, and come to ſee how *they* are deceived: and as for *them* that are above *them* (as *ſuch* judge) there *he* works, by *bowing* them under, *above* what ſhould be done, and by making *them* Idols, that *ſo* ſuch as they *make* Idols may uphold them; and if the *Lord* at

any

any time refreſh *them* for *his* Seed ſake, giving *refreſhing* unto *it*, out of *his* tender Mercy, which *they* cannot but feel, then *this* catcheth *it*; and what may be *ſeen*, or ſpoken to, as to the *ſeed* in *them*, and raiſes *them* up the *higher* in an *opinion* of *themſelvs*, and of their *good* ſtate, when it is *otherwiſe*, and alſo the *more* againſt them who ſuffer for the *Seed*. And *ſo he* leads *them* along (if the *Lord* ſhew not *mercy*) till *their hour* come, and the Enemy ſees *his* time, and by a *ſpirit* that comes forth (and *he* is ſuffered ſo to do) ſutable to that which *he* hath *ſo* begotten in them, by the *Son* of *Perdition*, who comes after *his* working; and at the *laſt* caſt, working for *his* father, and *his* father in *him*, even *Satan* the *old* Deceiver, *he* enters, and then *he* carries *ſuch* away as with a *flood*, and *they* ſee not whither *they* are going, till a *Dart ſtrike through their liver*, and *deep* Judgment over-take *them*, either to *their* eternal deſtruction, or, (which is *more* rare) to the *ſeeing* of *their* State, for *their* Salvation, if the *Lord* ſhew *mercy*.

Therefore *Friends*, it concerns *ye* to mind *every* one, what *ye* have within *you*, and to ſink down to that which *ſhewes*, that *tries* your reins, and *ſearches* your heart, that

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ye may know how it is with you; For this *I* declare unto *you* from the *Lord* (as *I* said in the *beginning*) *That the hour is come, and thus it is, and you must be tryed, that your Work may appear of what sort it is; and this will try you. And blessed is he that watcheth, and keepeth his Garments, lest he walk naked, and they see his shame*; For, *behold I come as a Thief*, saith *Christ*. And *this* is the *Warning of the Lord to ye all*, through,

Your Friend and *Brother* in the *Covenant* of *Life*, which makes *no* Covenant with *Death*, but *disannuls* it,

GEO. BISHOPE.

15-JY 64

THE END.